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Chief Rabbi Of Israel Was A World Leader

Dr. Isaac Halevi Herzog, Chief Rabbi of Israel, died in Jerusalem, on July 25. He had been ill with sclerosis since last spring. He was 70 years old. Dr. Herzog's son, Jacob, is Minister and Charge d'Affaires at the Israeli Embassy in Washington.

Rabbi Herzog was considered one of the principal rabbinical leaders of the Jewish world. He was also a leading authority on Jewish law, a rigorous participant in the political struggle that led to the independence of Israel, and a prolific writer on religion and law, says the New York Times. He had visited the United States in the interests of Israel's independence several times, the last in 1949.

Chief Rabbi of the Orthodox community of Palestine since 1936, Dr. Herzog had been Chief Rabbi of Israel since its emergence as a state and President of the Rabbinical High Court of Appeals.

During World War II Dr. Herzog was active in work to help Jews in the Nazi-occupied countries. Pope John XXIII, then Giuseppe Cardinal Roncalli and serving as Apostolic Delegate in Turkey, is said to have asked Roman Catholic leaders in those countries, on Rabbi Herzog's plea, to do what they could to help the Jews.

During the early days of Israel he strongly supported the struggle against the Arabs and was looked on as one of the most influential of the new state's leaders. He had traveled widely and in 1949 during the most critical period for Israel, visited the United States, where he spoke with President Truman and other leaders.

Rabbi Herzog was born in Lomza, Poland. He was the son of Rabbi Joel Herzog, who later became Rabbi of the Polish Jewish community in Paris. At the age of nine years he was taken to Leeds, England, where he attended schools before entering London University. He received an M. A. degree in 1911 and a Doctorate of Laws in 1914.

Meanwhile, in 1910, he had been ordained a rabbi. He served first in Leeds, and then from 1915 to 1919 was rabbi of the Jewish community of Belfast, Ireland. Dr. Herzog became Chief Rabbi of Dublin in 1919 and of Eire in 1925.

At the end of 1936, Dr. Herzog was named Chief Rabbi of Palestine, says the New York Times. Reports at the time said that on his arrival in January, 1937, crowds turned out in an icy rain at Jewish settlements all along the route to welcome him. The Chief Rabbi of Jerusalem, even under the British mandate, had considerable authority in communal as well as religious matters.

Rabbi Herzog was a member of the board of Yeshivot, Israel's board of higher education; a fellow of the Jewish Academy of Arts, Science and Letters of America; and a member of the Institute for Research and the Institute for Torah Jurisprudence.

In 1917 he married Sarah Hillman, daughter of a rabbi. They had three sons, Hyman, Jacob, and Paul.

Dr. Isaac Halevi Herzog, Israel's Chief Rabbi, was buried in Sanhedria Cemetery in the Judean hills facing the burial place of the Prophet Samuel across the Jordan border. Six days of national mourning were declared. Thousands of Israelis — Orthodox and non-religious — followed the funeral cortege for two miles across the Holy City. Shops and factories throughout the country were closed during the funeral.

The cortege was led by a group of students of Dr. Herzog's Talmudic College, Yeshivat Harav. Emissaries of the Ashkenazi and Sephardic chief rabbis carrying silver-topped staffs, led the mourners.

Among them were: Dr. Herzog's elder son, Col. Haim Herzog, Army Chief of Intelligence; Israeli President Itzhak Ben-Zvi, Cabinet members and representatives of the diplomatic corps and of all of Israel's religious communities, says the New York Times. Ogden Reid, United States Ambassador, made his first public appearance in Israel at the funeral. Premier David Ben-Gurion was represented by his private secretary. Dr. Herzog's widow, Sarah, and other family members followed the procession in an automobile.

Eulogies were delivered by Sephardic Chief Rabbi Itzhak Nissim; Jacob Toledano, Minister of Religious Affairs; and the Chief Rabbi of Tel Aviv, Isaac Unterman.

Hebrew Union Urges Members Seek Fair Sabbath Laws

The Commission on Social Action of the Union of American Hebrew Congregations called upon 575 affiliated Reform congregations in the U.S. to press for Fair Sabbath laws in their states. The Commission is an agency of both the Union and the Central Conference of American Rabbis, association of the Reform rabbinate in the U.S. and Canada, says the New York Herald Tribune. Temples which are members of the Union represent 1,000,000 men, women, and children.

It recommended the legislation "to protect the religious liberty of persons whose convictions compel them to observe a day other than Sunday as a religious day of rest." In addition to mobilizing temple support, the Commission itself, of which I. Cyrus Gordon is chairman, will urge state legislatures to adopt Fair Sabbath legislation.

Mr. Gordon said the Commission believed that religious liberty is "impaired if any person is penalized for adhering to his religious conscience, so long as he does not interfere with the rights of others or endanger the public peace or security."

The Commission statement said "the present hodgepodge of exemptions to the Sunday laws are completely arbitrary and nonsensical." Rabbi Eugene J. Lipman and Al. Vorspan are co-directors of the Commission.

West German Chiefs Assure A. J. C. Head That Anti-Semitism Is No Problem

The President of West Germany and his elected successor assured Dr. Joachim Prinz, president of the American Jewish Congress, in separate talks that anti-Semitism had little support in Germany. President Theodor Heuss said anti-Semitism occurred only among a small group of disgruntled persons.

Minister of Agriculture Heinrich Luebke, who will succeed to the Presidency Sept. 15, told Rabbi Prinz that anti-Semitism hardly existed, reports the New York Times. Dr. Prinz said after the meeting that Dr. Heuss had a "great awareness of the problem of the Jews and played an important part in putting through indemnification of Jews who suffered." He described Herr Luebke as "an honest man with a good anti-Nazi record."

Dr. Prinz, went to Germany because he had read "alarming stories of an increasing number of anti-Semitic incidents." Dr. Prinz, aged fifty-seven years, is a former rabbi at Berlin who preached anti-Nazi sermons after Hitler took power in 1933. He was forced to leave Germany in 1937. At present, he is Rabbi of Temple Bnai Abraham, at Newark, N. J. He preached at Berlin to surviving members of his one-time congregation there.

He cited reports about the desecration of cemeteries and insulting of Jews by Germany who said it was too bad that Hitler had not killed all the Jews. He also mentioned "a disgusting debate" among Germans about whether the number of Jews killed was six million or less.

Dr. Prinz said another report that had disturbed him was that German youths, in a survey conducted by a television station had revealed little knowledge of Hitler and the atrocities against Jews. Dr. Prinz said Herr Luebke told him it was untrue that the majority of Germans had been Nazis under Hitler. Herr Luebke served twenty months in jail for his opposition to Hitler.

The President-elect spoke critically about the opposition in Israel to the proposed sale of Israeli arms to West Germany, Dr. Prinz reported, according to the New York Times. The time had come, Herr Luebke declared, when wholesale condemnations should no longer be indulged in. Dr. Prinz said Herr Luebke had told him: "You with your German background could do a very good job if you would tell these things to the American people."

Dr. Heuss told the rabbi that anti-Semitism was very unpopular in Germany. He said the council of Education Ministers of the West German States had discussed the lack of knowledge about Hitler among youth. The President said that in pre-Hitler days it had not been the custom to teach modern history.

Dr. Luebke, who was twice imprisoned by the Nazis, declared: "There is no anti-Semitism to speak of in West Germany." Dr. Prinz said Dr. Luebke spoke "with great frankness" on current relations between the West Germans and world Jewry.

He reported Dr. Luebke as having said that the Germans and the Jews are the two peoples who have suffered most of all in recent history, and that instances of anti-Semitism in West Germany at present should be discussed with complete objectivity, and not in broad generalizations.

Dr. Prinz said the President had agreed that youth must learn about the crimes of Hitler if they were to learn the lesson of the importance of democracy. Dr. Heuss told him some states were introducing courses that would deal with the Hitler period.

Rabbi Prinz had discussions with other West German officials. He said he was frequently reminded of "recent cases that indicated Negroes and Jews were barred from clubs in the United States."

"I objected to comparisons of that sort because of the record of Germany," Dr. Prinz said. "No pogroms have ever taken place in the United States and none ever will, while Germany had a long record before and during Hitler's time of anti-Semitic violence."

The American Jewish leader said he had looked into the question of the return of Jews to Germany and found that stories about this trend were "greatly exaggerated." He said the total membership of the Jewish communities in Germany was between 25,000 and 28,000, says the New York Times. "The symbol of these groups," he said, "is a synagogue built with the help of the Government or the local authorities but mostly empty. It is hard in many of them to get the traditional quorum of ten for a Saturday morning service."

W. J. C. Survey Lays Upheaval Of Jewry In Moslem Lands To Nazism; Then Hatred For Israel

The Moslem countries of the Middle East, once the home of considerable Jewish communities, have become, in the past 26 years, the graveyard of small groups of mostly elderly Jews isolated from both the local population and the rest of the world. In the waves of Jewish persecution, stemming first from the impact of Nazism, then from the hatred for Israel, more than 200,000 Jews have been driven from Iraq, Egypt, and Syria in the past 25 years. Another 100,000 have fled other Arab lands, including Yemen and Libya. The upheaval of these Jewish communities, after centuries of settlement, is detailed by the World Jewish Congress in a new publication, "Jews In Moslem Lands," issued this month.

The 28-page survey of the Jewish position in the Moslem area has been prepared by Dr. Nehemiah Robinson, director of the World Jewish Congress' Institute of Jewish Affairs, for the organization's forthcoming Plenary Assembly to be held in Stockholm at the beginning of August. Dr. Robinson's survey covers 11 countries: Afghanistan, Egypt, Iran, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia, Turkey, and Yemen.

"The accession of the Nazi Party to power in Germany had dire consequences for the status of the Jews in the Moslem lands," Robinson states. "Anti-Jewish sentiments rapidly became inflamed in Iraq and Syria and spread through other Moslem areas which, at a later time, came under the administration of the pro-Vichy French. The waves of anti-Jewish terror following the Israel War of Independence and the establishment of Israel swept away the last barriers to Jewish disenfranchisement and elimination in Iraq and Syria and contributed to the exodus from Yemen, Libya, and Egypt," the survey continues. The call of the reborn Jewish State caused large-scale emigration from Iran, Turkey, Morocco, and Tunisia.

While the former community of about 100,000 Jews in what is now the United Arab Republic (Egypt and Syria) has been reduced to between 15,000 and 20,000, the substantial reductions that have taken place in other parts of the Moslem world have, however, left fairly considerable communities, Morocco and Tunisia in particular, that are struggling to maintain their institutions and identity. "The only country which has not practiced considerable discrimination is Lebanon," Dr. Robinson reports, adding that the 3,500 Jews in Lebanon in 1933 have swelled to 10,000, due to a considerable extent to the forced exodus of several thousand Jews from Syria.

Despite the general trends of deterioration of Jewish communities in the Moslem world, developments in the last 25 years were not uniform in the countries involved. Dr. Robinson divides them into three groups: a) those where overt persecution became ever more menacing: Iraq, Syria, Egypt, Afghanistan, Libya; b) those where centuries-old discrimination became intolerable in view of the creation of Israel: Yemen and, partially, Iran; c) and those where the rise and growth of a native, non-Jewish, middle class simultaneous with changes in the political and economic situation were mostly responsible for the deterioration of the Jewish position: Tunisia, Morocco, Turkey.

The WJC survey, giving a detailed breakdown of the position of the Jews in the eleven lands covered, will be one of the guiding papers submitted for the 300 delegates who are attending the Stockholm plenary from the World Jewish Congress's 60 affiliated communities all over the world.

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Social Notes — Montreal

Reverend and Mrs. J. Schachter, 5493 Trans Island Avenue; and her brother and sister-in-law, Mr. and Mrs. N. Kula, 5497 Trans Island Avenue, have their brother and sister-in-law, Mr. and Mrs. L. Kula, and children, Gary and Rochelle, of Caracas, Venezuela, visiting them. The latter spent some time in Miami Beach, Florida, before coming here.

Mr. and Mrs. Edward Schreiber, 874 Johnson Street, spent their vacation at Brown's Hotel, in the Catskill Mountains, N. Y.

Mr. and Mrs. Reuben Clamen and children, Murray and Gail, 4747 Mackenzie Avenue, spent two weeks at Old Orchard Beach, Maine.

Mr. and Mrs. J. Cooner, 3900 Bouchette Avenue, are visiting their son-in-law and daughter, Mr. and Mrs. Leon Cooper, and son Lloyd, 14 Russell Road, Toronto, Ontario, and will also tour the Province of Ontario and visit in Chicago, Illinois.

Mr. and Mrs. J. Markowitz and daughter, Shoshana, formerly of 5342 Esplanade Avenue, have taken up residence at 5210 King Edward Avenue.

Mr. and Mrs. Abe Cooper and children, Stuart and Barry, 755 Brunet Street, spent two weeks at the Dennisport Hotel, in Cape Cod, Mass.

Mr. and Mrs. Isadore Fogel and children, Ronald and Jerry, 4865 Prince of Wales Avenue, spent three weeks in Miami Beach, Florida, and New York.

Mr. and Mrs. Maurice Goldstein and children, Shelley Rhonda and Glenn Jay, 583 Buchanan Avenue, are spending their holidays at the Schermerhorn Hotel, in Lake George, N. Y.

Mr. and Mrs. H. Simon and children, Valerie and Jed, of Brooklyn, N. Y., visited Mr. and Mrs. H. Margolese, 4427 Wilson Avenue.

Mr. and Mrs. Isadore Caplan, 2225 Lafortune Street, spent a ten-day holiday in Lake George, N. Y.

Mr. and Mrs. Ralph Caminsky, 5855 Souart Avenue, spent a week with her parents, Mr. and Mrs. T. Bruner, 7590 Wiseman Avenue, at their country home in Val David, Que.

Mr. and Mrs. J. Krongold, 2162 St. Louis Place, were at the Sinclair Hotel, in Bethlehem, New Hampshire. Their children, Leona and Baruch, are spending the summer at camp in Merrill, N. Y.

Mr. and Mrs. Louis Weiner and daughters, Barbara Robin and Anna Lee, 4025 Plamondon Avenue, spent a week in Atlantic City, N. J.

Mr. and Mrs. Max Yegendorf and daughters, Linda and Beverly, 4970 La Peltrie Street, spent two weeks at the Imperial Hotel, in Atlantic City, N. J.; Philadelphia, Pa.; and New York.

Mrs. Max Nusbaum and children, Kenneth, Lori Ellen, and Susan, 4639 La Peltrie Street, spent five weeks in Fairview, N. J. Mr. Nusbaum joined them for the last week.

Mr. and Mrs. Irving Levinson, 3600 Linton Avenue, spent two weeks in Atlantic City, N. J.

Mr. and Mrs. Moe Marcus, 5410 Bessborough Avenue, visited their son-in-law and daughter, Dr. and Mrs. J. Danoff, and children, Debbie and Sandra, of Hamilton, Ont.

Mr. and Mrs. Sidney Naveran, (nee Polly Steinman), 3210 Goyer Avenue, spent some time with her brother-in-law and sister, Mr. and Mrs. George W. Lachter (nee Celia Steinman, formerly of Montreal), of Poughkeepsie, N. Y., at their country home in the Catskill Mountains, N. Y.

Mr. and Mrs. Sidney Hoffman, of Long Beach, N. Y., visited their son-in-law and daughter, Mr. and Mrs. Max Zolikovsky (Zell) (nee Carole Hoffman), and new-born daughter, Janice Marla, 2740 Bedford Road.

Professor Irwin Guttman, of Princeton University, visited his parents, Mr. and Mrs. Samuel Guttman, 1930 Cambridge Road.

Mr. and Mrs. Joseph Silver, 2265 Mantha Street, spent ten days with their son-in-law and daughter, Dr. and Mrs. Nathan Sheiner, and children, Glen Stevens, aged three years; and Patricia Ann, one; of 5800 Edgepark Road, Baltimore, Md., formerly of Cleveland, Ohio. On their way home Mr. and Mrs. Silver spent several days in Washington, D. C.

Mrs. Morris Feldman, 784 Howard Avenue, spent four weeks with her son-in-law and daughter, Mr. and Mrs. Joseph Klina (nee Lea Feldman), and sons, Peter, Donald, and Michael, of Syracuse, N. Y. Donald is spending the rest of the season with his grandparents.

Miss Rebecca Oberman, daughter of Mr. and Mrs. David Oberman, 425 Edward Charles Avenue, returned via El-Al Israel Airlines, after spending ten and one-half months in Israel; and six weeks touring Europe.

Mr. and Mrs. Jimmy Davis and children, Shelley and Sanford, 4920 Plamondon Avenue, spent three weeks at the Breaker's Hotel, in Atlantic City, N. J.; Lake George, N. Y.; and New York.

Mrs. Joseph Rothstein, 4720 Carlton Avenue, spent her holidays in Atlantic City, N. J.

Harold Segal, of New York; and his sister, Mrs. Jean Marks, of Moncton, N. B., were here for the funeral of their father, Abraham Segal, 5566 Lyndale Avenue, who died on Tuesday, June 30.

Mr. and Mrs. Edward Swartzman, of Ottawa, Ont., visited their son and daughter-in-law, Mr. and Mrs. Monte Swartzman, and daughter, Leora, and new-born daughter, Mia, 4596 Second Street, L'Abord a Plouffe.

Mr. and Mrs. H. Kavanat, 3447 Madison Avenue, were in New York for the marriage of her niece, Miss Mamie Roklin, daughter of Mrs. Annabelle Roklin, 5460 Park Avenue, and the late Morris Roklin, to Seymour Lerner, son of Mr. and Mrs. Joseph Lerner, of New York, and Landing, N. J. Mr. and Mrs. Kavanat spent a week in Atlantic City, N. J., and on their way home visited their nephews and nieces; Mr. and Mrs. S. Howard, of Brookville, N. Y.; and Mr. and Mrs. H. Peckter, of Troy, N. Y.

Mr. and Mrs. Ben Fein, 6150 Deacon Road, spent their holidays at the Brown's Hotel, in the Catskill Mountains, N. Y.

Dr. and Mrs. Leon Copnick, 5480 Lemieux Avenue, spent their wedding trip in Miami Beach, Florida. Mrs. Copnick is the former Miss Eleanor Lee Fogul, daughter of Mrs. Rose Fogul, 3029 Maplewood Avenue, and the late Harry B. Fogul. Dr. Copnick is the son of Mr. and Mrs. Joseph Copnick, 4945 Lacombe Avenue.

Mr. and Mrs. Paul Goodman, 4843 Plamondon Avenue; and her sister, Mrs. Louis Shatzman, 4841 Plamondon Avenue; and their niece, Harriet, daughter of Mr. and Mrs. Joseph Skoinik, 4841 Plamondon Avenue, were at the Lafayette Hotel, in Old Orchard, Maine. They are all spending the rest of the summer with Mr. and Mrs. Joseph Skoinik, at Lac Carre, Que.

Montrealers who spent their holidays at Scaroon Manor, on Schroon Lake, N. Y., were: Mr. and Mrs. J. H. Benjamin, 2260 Valade Street; Mr. and Mrs. Alex Carsley, 5006 Mira Road; Misses Greta Baldovitch, 2201 Maplewood Avenue; and Sonia Bedell, 6375 Macdonald Avenue; Michel Barbalat, 2188 Maplewood Avenue; Al. Bronson, 645 Bloomfield Avenue; Nathan Cohen, 4760 Mackenzie Avenue; Hyman Druckman, 3485 Park Avenue; Harvey Crestohl, 1735 Ducharme Avenue; and Bernard Caplan, 6002 Westbury Avenue.

Miss Marsha Platt, daughter of Mr. and Mrs. I. Platt, of Los Angeles, Calif., visited her uncle and aunt, Mr. and Mrs. Max Clarfeld, of Quebec City, and is now spending the rest of the summer with her uncle and aunt, Mr. and Mrs. S. Flier, 401 Edward Charles Avenue.

Mr. and Mrs. Nathan Bercovitch and children, Stanley Bercovitch and Linda, aged thirteen years, 975 Trudeau Street, spent their holidays at Mallet's Bay, N. Y., where they were visited by Mr. and Mrs. Samuel Stern, 4979 Fulton Avenue. Mr. and Mrs. Bercovitch and Mr. and Mrs. Stern celebrated their twenty-first wedding anniversaries. The latter have two children, Miss Janet Stern, and Michael, aged twelve years.

Mr. and Mrs. William Richter, 4200 Sherbrooke Street West, spent their vacation at North Falmouth, Cape Cod, Mass.

Mrs. Sara Kalb, formerly of 3400 Barclay Avenue, has taken up residence at 4850 De Coutrai Street.

Mark Kliffer, son of Mr. and Mrs. Charles Kliffer, 4930 Mayfair Avenue, is spending his holidays at Camp Bayview, in St. Donat, Que.

Mr. and Mrs. Samuel Gorodensky and children, Michael and Murray, 6211 Lennox Avenue, spent ten days in Plattsburg, N. Y.

Adolphe Gardner, Q. C., and Mrs. Gardner, 4200 Sherbrooke Street West, spent their holidays at North Falmouth, Cape Cod, Mass.

Mr. and Mrs. David Amsterdam, of Los Angeles, Calif., visited his parents, Mr. and Mrs. Jack Amsterdam, of London, England, and on their way home they spent some time with their uncles and aunts, Mr. and Mrs. Murray Frederich, 4965 Bourret Avenue; and Mr. and Mrs. Saul Cooperstone, 5810 Decelles Avenue; and their cousins, Mr. and Mrs. Jack Cooperstone, 3064 Seventh Street, L'Abord a Plouffe; and Mr. and Mrs. Harvey Cooperstone, 4360 Plamondon Avenue.

Mr. and Mrs. Harold Paull, 2705 Bedford Road, spent their holidays travelling through the Catskill Mountains, and Miami Beach, Florida.

Mr. and Mrs. Abe Liberman and children, Sandra and Judy, 3921 Linton Avenue, spent ten days in Atlantic City, N. J.; Philadelphia, Pa.; and New York.

Miss Evelyn Seidman, 4729 La Peltrie Street, spent several days at Mississaquoi Bay, Quebec.

Miss Evelyn Pinchuk, 4714 La Peltrie Street, is spending six weeks as a counsellor at the Kinsmen's Summer Camp for Retarded Children, at St. Lazare, Quebec.

Mrs. Tova Negunah, of Tel Aviv, Israel, one of Israel's outstanding social workers who is visiting Montreal, on a trip through Canada, is with her cousins, Mr. and Mrs. T. Shulman, 7477 Stuart Avenue. This is the first time in thirty-two years that the cousins have seen each other. Mrs. Negunah is the director of Bet Haarah, a Tel Aviv home for disturbed girls. Most of the forty girls now living there are from broken Oriental homes although there are several sabras, (native-born). Mrs. Negunah began her work among normal children, after her training in Tel Aviv and Jerusalem, but after the Jaffa pogrom fifteen years ago turned to assisting homeless children whose behaviour was disturbed by years of change and upset. Over five hundred children have graduated from the home since its inception and it has adapted itself to serve the individual child and to provide vocational training. The story of Tova Negunah's work, "Yaldut Askuka", (Abandoned Youth), was recently published by the Israeli publishing firm, Am Oved. Her husband is the well-known Israeli freelance journalist, Yosef Saarani.

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DEATHS

Mrs. Fanny Freedlander Chenoy, 4962 Earnscliffe Avenue, widow of the late Hyman Chenoy, died on Sunday, July 19. She is survived by four sons: David, Bouchette Avenue; Samuel, 5175 Plamondon Avenue; Joseph, 5370 Kenmore Place; Morty, 5503 Van Horne Avenue; two daughters: Mrs. Issie Sydell (Sarah), 4964 Earnscliffe Avenue; Mrs. Saul Linds (Molly), 1962 Brinton Avenue; fourteen grandchildren; four great-grandchildren; a brother, Michael Freedlander; and three sisters: Mrs. Ida Rapoport and Mrs. Issie Wise (Ann), all of Montreal; and Mrs. J. Pollack (Clara), of Baltimore, Mr. Funeral services took place from Paperman's. Rabbi S. Hershorn officiated. Burial was at the King George Sick Benefit Society Cemetery.

Abraham Segal, 5566 Lyndale Avenue, widower of the late Mrs. Hannah Goldie Segal, died on Tuesday, June 30. He is survived by three sons: William, 4972 La Peltrie Street; Samuel, 5220 Bessborough Avenue; Harold, of New York; four daughters: Mrs. Jean Marks, of Moncton, N.B.; Mrs. Alex Dick (Mary), 920 Jarry West; Mrs. Ben Dreben (Rose), 6220 Beaubrough Avenue; Mrs. Hyman Wiseman (Fae), 5566 Lyndale Avenue; twelve grandchildren; and two brothers: Hyman and Samuel Segal, both of Montreal. Funeral services took place from Paperman's. Rabbi Bernard Leffell officiated. Burial was at the Workman's Circle Cemetery.

Siegfried Otto Wreschner, 5564 Snowdon Avenue, died on Monday, July 27. He is survived by his wife, Mrs. Rosy Felsenstein Wreschner; five daughters: Mrs. Saddhu S. Dhami (Ida), of Geneva, Switzerland; Mrs. Frank J. Offenbacher (Fay), of New York; Mrs. Hyman Cohen (Hannah Charlotte), 2260 Lucerne Road; Miss Therese Ruth Wreschner, of New York; and Miss Yvonne Eve Destrix, 5564 Snowdon Avenue; six grandchildren; and three sisters: Mrs. Renee Newmont, of New York; Mrs. Maecavi Salzberger (Lotte), and Miss Margrit Wreschner, both of Jerusalem. Funeral services took place from Paperman's. Rabbi S. Hershorn officiated. Burial was at Shaar Hashomayim Cemetery.

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Social Notes — Montreal

Mrs. Annabelle Roklin, 5480 Park Avenue, was in New York for the marriage of her daughter, Miss Mamie Roklin, to Seymour Lerner, son of Mr. and Mrs. Joseph Lerner, of New York, and Landing, N.J. Miss Roklin is the daughter of the late Morris Roklin.

Mr. and Mrs. Morton Rappaport and son, Gerald Leon, 6672 Jeanne Mance Street, spent their holidays in Old Orchard Beach, Maine.

Mr. and Mrs. Louis Slattner, 6710 DeVimy Avenue, spent their holidays in St. Faustin, Que., and at Scaroon Manor, on Schroon Lake, N.Y., where their son-in-law and daughter, Mr. and Mrs. Kenneth Gantman, 3185 Bedford Road, joined them for a few days. Miss Hannah Slattner, daughter of the former, is spending the summer at Camp Cayuga, on Schroon Lake, N. Y.

Mr. and Mrs. C. Williams, 7250 Querbes Avenue, are spending their holidays with their son-in-law and daughter, Mr. and Mrs. Gerald Grossman, and daughter, Isabelle, of New York, at their country home, Spruce Lake Lodge, in Central Valley, N.Y.

Bernard Segal, 6980 Park Avenue, spent some time in Atlantic City, N.J.; and two weeks at the Victoria Hotel, in Saratoga Springs, N.Y.

Miss Florence Garber, daughter of Mr. and Mrs. Alec Garber, 7651 De L'Epee Avenue, is spending the summer as a guest at the home of Mr. and Mrs. A. Berg, in St. Donat, Que.

Mrs. Louis Schwartz, and daughter, Ina, 8602 Birnam Avenue, spent a week with her brother-in-law and sister-in-law, Mr. and Mrs. Bernard Schwartz, in Shawbridge, Que.

Mrs. Aaron Loeffler and daughter, Rivka, 6231 Park Avenue, spent two weeks at the Jewish Fresh Air Camp, in St. Hippolyte, Que.

Mr. and Mrs. Martin Cohen and daughter, Linda, of New York, visited his parents, Mr. and Mrs. A. Cohen, 5465 Hutchison Street.

Mr. and Mrs. Leonard Jackson, of Yonkers, N.Y., visited her parents, Mr. and Mrs. Edward J. Boxer, 5570 Jeanne Mance Street.

Mr. and Mrs. Ben Yaffe, 4900 Maplewood Avenue, spent two weeks in Ste. Agathe, Que.

Mr. and Mrs. Seymour Lerner, who were married in New York, spent their wedding trip at Manor House, in Ste. Agathe. Mrs. Lerner, a Registered Nurse, is the former Miss Mamie Roklin, daughter of Mrs. Annabelle Roklin, 5460 Park Avenue, and the late Morris Roklin. Mr. Lerner, a chemical engineer, is the son of Mr. and Mrs. Joseph Lerner, of New York and Landing, N.J. They have taken up residence in Morristown, N.J.

Mr. and Mrs. Irving Mackler (nee Pearl Rosenberg, formerly of Montreal), and children, Allen Richard and Stephen Wayne, of Springfield, Mass., are visiting her parents, Mr. and Mrs. Harry Rosenberg, 5839 Jeanne Mance Street, and children, Martin Rosenberg, Irving, and Charna; and will visit her brother-in-law and sister, Mr. and Mrs. Mervin Plotkin (nee Rosalind Rosenberg), 6932A Legare Avenue.

Mr. and Mrs. Peter Carlinsky, 5801 Park Avenue, spent a three-week holiday with their son-in-law and daughter, Dr. and Mrs. Alexander Carlen, and children, Judy, aged five years; and Metis, two; of Rye, N.Y. Mr. and Mrs. Carlinsky now have their nephew and niece, Mr. and Mrs. Louis Branson, and daughter, Marsha, of Brooklyn, N.Y., visiting them.

Mr. and Mrs. Barney Helfield (nee Bella Brodie), 6580 Legare Avenue, were entertained at a dinner at the home of her brother-in-law and sister, Mr. and Mrs. Dick Satov (nee Miriam Brodie), 819 Eighty-fourth Street, L'Abord a Plouffe, in celebration of their twenty-fifth wedding anniversary. Mr. and Mrs. Helfield have a son-in-law and daughter, Mr. and Mrs. Myer Snitzer (nee Sandra Helfield), 3295 Goyer Avenue; and a grandson, Jeffrey Snitzer. Mrs. Helfield is the daughter of Mrs. Mary Brodie, 6281 Birnam Avenue. Mr. and Mrs. Helfield spent their holidays at the Imperial Hotel, in Atlantic City, N.J.; in Philadelphia, Pa.; and New York.

Dr. Arthur Vineberg, 3170 Delavigne Road, is the only Canadian in a group of thirty-four doctors attending an international symposium on heart and artery diseases in Bogota, Colombia. He is taking part in four panel discussions. Dr. Vineberg is surgeon-in-chief of the cardiac surgery department of the Royal Victoria Hospital.

Mr. and Mrs. Melvin Lerner, 5485 Avonmore Avenue, spent their wedding trip at Cape Cod, Mass.; and in New York. Mrs. Melvin Lerner is the former Miss Marlene Estelle Burns, daughter of Mr. and Mrs. Louis Burns, of London, England. Mr. Lerner is the son of Mr. and Mrs. Samuel Lerner, 818 Dollard Avenue.

Mr. and Mrs. L. J. Kluger, of Toronto, Ont., visited her parents, Mr. and Mrs. A. Granovsky, 2740 Bedford Road.

Mr. and Mrs. Charles Friedberg, 2320 Goyer Avenue, spent two weeks in Miami Beach, Florida.

Dr. Harold N. Segall, 4100 Cote des Neiges Road, spent some time in Europe and Israel; and lectured at the Medical School of the Hebrew University, in Jerusalem.

Mr. and Mrs. David Shafter and daughters, Miss Brenda Shafter and Marlene, 3092 Linton Avenue, spent their holidays at Far Rockaway Beach, Long Island, N. Y. and at Mallet's Bay, Vermont.

Mrs. Louis Burns, of London, England, is visiting her son-in-law and daughter, Mr. and Mrs. Melvin Lerner (nee Marlene Estelle Burns), 5485 Avonmore Avenue.

Montrealers who spent their holidays at the Scaroon Manor, on Schroon Lake, N. Y., were Mr. and Mrs. Harold Cummings, 5255 Namur Street; Mr. and Mrs. Ben Cummings, 9 Braeside Place; Misses Adele Bernard, 4080 St. Catherine Road; Marianna Braun, 3500 Ridgewood Avenue; Hilda Braunstein, 6633 Papineau Avenue; and Julius Disqun, 5005 Cote St. Luc Road; Louis Dubrovsky, 496 Wiseman Avenue; Leonard Ellison, 541 Lansdowne Avenue; Myer Fruchter, 4905 Cote St. Luc Road; and Jack Goodson, 8285 Mountain Sights Avenue.

Montrealers who spent their holidays at The Perry House, in White Mountains, Bethlehem, New Hampshire, were: Mr. and Mrs. J. Lazoff, 6305 Trans Island Avenue; Mr. and Mrs. H. S. Adler, 7681 Ostell Crescent; and Mr. and Mrs. S. Vasilevsky, 4735 Kent Avenue.

Mr. and Mrs. Julius Kravitz, 350 Willowdale Avenue, entertained at a lawn party at their country home in St. Sauveur des Monts, to celebrate the third birthday of their son, Leslie Peter. He is the brother of Gloria Carol, aged six years; grandson of Harry Kalb, Willowdale Avenue, and the late Mrs. Lily Kalb; and of Mrs. Jennie Kravitz, La Peltrie Street, and the late Joseph Kravitz. Present were Barbara and Arlene, daughters of Mr. and Mrs. Louis Kalb, Fraser Street; Elaine, daughter of Mr. and Mrs. Joseph Eichenbaum, St. Kevin Avenue; Roberta, Louise and Neil, children of Mr. and Mrs. Edward Leventhal, Paton Street; Gary, Mary and Roslyn, children of Mr. and Mrs. Moe Burke, La Peltrie Street; Jeffrey, son of Mr. and Mrs. Harry Goldin, La Peltrie Street; Sue Ellen, daughter of Mr. and Mrs. Harry Kaufman, Hutchison Street; Ian and Heather, children of Mr. and Mrs. Albert Iscoe, Stuart Avenue; Harriet and Michael, children of Mr. and Mrs. Norman Rubinsky, Darlington Avenue; Doreen, Marion and Harvey, children of Mr. and Mrs. Jack Friedman, Old Orchard Avenue; Michael and Martin, children of Mr. and Mrs. Irving Bergman, Maplewood Avenue; Michele and Andre, children of Mr. and Mrs. F. Roy, of St. Sauveur; Rose Titlebaum, daughter of Mr. and Mrs. M. Titlebaum, Clark Street. A blue and white cake decorated with candy rosebuds, adorned the table.

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DEATHS

Harry Herman, 5242 Westbury Avenue, died on Tuesday, July 29, at the Jewish General Hospital. He is survived by his wife, Mrs. Eva Hertzberg Herman; two sons: Moe and Sydney; two daughters: Mrs. Morris Wiseman (Gertie); and Miss Hattie Herman; four grandchildren; and a brother, Reverend Samuel Herman, of Toronto, Ont. Masonic rites took place at Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Beth David Cemetery. Mr. Herman would have been seventy-seven years on August 1. Born in Romania, he came to Canada at the age of sixteen years. He entered the fur business and by 1910, a little more than a decade after his arrival here, he had set up his own firm under the name of H. Herman and Company. At the time of his death Mr. Herman had been in retirement for some time. He was a member of Beth David-Beth Yitzchok-Kehal Yeshurun Synagogue; a founder of the Hebrew Malbish Arumim Society; and a life member of Ionic Lodge of the Masonic Order.

Louis Deitcher, 4300 Western Avenue, aged sixty-five, died on Monday, July 27, at the Jewish General Hospital. He is survived by his wife, Mrs. Zelda Deutsch Deitcher; two sons: Moses, 4840 Cedar Crescent; Myer, 37 Roxboro Road; a daughter, Mrs. Saul Josephson (Pearl), 43 Forden Crescent; eight grandchildren; four brothers: Daniel, Jacob, Isaac, Lionel; and two sisters: Mrs. J. Richler (Mirel), and Mrs. S. Barbis (Basia), all of Montreal. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery. Mr. Deitcher was born in Austria in 1893. He came to Canada in 1912. He was president of the Loudee Steel Corporation in Montreal, and the Loudee Iron and Metal Co., of New York; a director of the Canpal Trading Corporation, in Montreal; a governor of the YM-LWHA; of the Jewish General Hospital; and of the United Talmud Torahs; a former vice-president of Bnai Jacob Synagogue; a member of Shaar Hashomayim Synagogue; of the Montefiore Club; and of the Masonic Order, Ionic Lodge. He was a life-long Zionist.

IN MEMORIAM

YANCOVICH: In everlasting memory of a beloved wife and devoted mother, Mrs. Ettie Brettholz Yancovich, who passed away August 5, 1958. Forever in our thoughts. Sadly missed by her husband, Michel; daughter, Evelyn; and sons, Harold and Marvin.

YANCOVICH: In ever loving memory of a dearly beloved mother and mother-in-law, Mrs. Ettie Brettholz Yancovich, who passed away August 5, 1958. Not just today but every day, a silent tear is shed. Her son and daughter-in-law, The Jackies.

YANCOVICH: In loving memory of a dear mother and mother-in-law, Mrs. Ettie Brettholz Yancovich, who passed away August 5, 1958. Sadly missed and ever remembered by her daughter, Gladys and son-in-law, Joe.

BIRTHS

Born, to Mr. and Mrs. Sydney Seltzer (nee Terry Baron), 275 Place Benoit, on June 23, at the Royal Victoria Hospital, a son, Michael Brian; brother of Allan, aged eight years; and Marilyn, five; grandson of Mr. and Mrs. Jack Baron, 5031 Sherbrooke Street West; and of Mr. and Mrs. Samuel Seltzer, 4741 Barclay Avenue.

Born, to Mr. and Mrs. Max Zelikovsky (Zell) (nee Carole Hoffman, formerly of Long Beach, N.Y.), 2740 Bedford Road, on July 21, at the Royal Victoria Hospital, a daughter, Janice Maria; granddaughter of Mr. and Mrs. H. M. Zelikovsky, 4020 Dupuis Avenue; and of Mr. and Mrs. Sidney Hoffman, of Long Beach, N.Y.

Born, to Mr. and Mrs. George Wise (nee Edith Trub), 3067 Brighton Avenue, on June 28, at the Royal Victoria Hospital, a daughter, Corinne; sister of Audrey, aged three years.

Born, to Mr. and Mrs. Harold Schaffer (nee Lorna Gallay), 5705 Brookside Avenue, on July 19, at the Royal Victoria Hospital, a daughter, Ann Marcia; sister of Rhonda Joy, aged twenty-two months; granddaughter of Mr. and Mrs. Max Gallay, 5209 Grenier Avenue; and of Mrs. Leah Schaffer, 4656 Clanranald Avenue, and the late David Schaffer; great-granddaughter of Mr. and Mrs. Harry Goldberg, 181 Bernard Avenue West.

Born, to Mr. and Mrs. Martin Kowarsky (Kay) (nee Sandra Azeff), 5616 Beaucourt Avenue, on July 14, at the Royal Victoria Hospital, a daughter, Heather Marla; granddaughter of Mr. and Mrs. Harry Azeff, 5451 Victoria Avenue; and of Mr. and Mrs. William Kowarsky, 4390 Linton Avenue; great-granddaughter of Mrs. Sarah Brine Walder; and of Moses Azeff, both of 5451 Victoria Avenue.

Born, to Mr. and Mrs. Alex Torchinsky (nee Anne Naimark), 6422 Sherbrooke Street West, on July 14, at the Royal Victoria Hospital, a daughter, Pamela Ellen; granddaughter of Mr. and Mrs. Sol Naimark, 4160 St. Kevin Avenue; and of Mr. and Mrs. Charles Torchinsky, 4148 Clark Street; great-granddaughter of Mrs. P. Torchinsky, of Winnipeg, Man.

Born, to Mr. and Mrs. T. Wise (nee Arline Miller), 1436 Franklin Drive, on July 4, at the Jewish General Hospital, a son, Jeffrey Ira; grandson of Mrs. Goldie Millet, of Noranda, Que., and the late I. J. Miller; and of Mr. and Mrs. Samuel Wise, of Rossland, B.C.; great-grandson of Mrs. Esther Weiner, of Montreal.

Born, to Mr. and Mrs. Alexander Zipper (nee Esther Rauchschwalb), 2205 Depatie Street, on July 15, at the Jewish General Hospital, a daughter, Miriam Leora; granddaughter of Mr. and Mrs. Zelig Rauchschwalb, 595 Bloomfield Avenue; and of Mr. and Mrs. Bernard Zipper, of Tel Aviv, Israel.

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MONTREAL MARRIAGES

LERNER-BURNS

The marriage of Miss Marlene Estelle Burns, daughter of Mr. and Mrs. Louis Burns, 92 Eton Rise, Hampstead, London, England, to Melvin Lerner, son of Mr. and Mrs. Samuel Lerner, 819 Dollard Avenue, took place in the Peribonca Salon, of the Queen Elizabeth Hotel, on Sunday, June 7, at one o'clock. Rabbi Charles Bender officiated, assisted by Cantor E. Goldberger. The bride was in ballerina-length princess gown of white Guipure lace, and made with a scooped neckline, short sleeves and circular skirt. Her shoulder-length veil of tulle illusion was attached to a crown of seed pearl beads; and she carried a white prayer book, adorned with mauve orchids and white satin streamers. Miss Nancy Lerner was maid of honour in a ballerina gown of red and white brocade; with a headdress of white carnations; and she carried a cascade of matching flowers. Dr. Amnon Kahn acted as best man. Baskets of pink and white gladioli trimmed with green leaves and white satin ribbons, decorated the Salon. Mrs. Louis Burns, mother of the bride, was in a white and blue floral print silk dress, with white accessories, and a white feathered hat. Mrs. Samual Lerner, mother of the groom, was in a blue linen dress trimmed with white lace; with a matching hat. Each had a corsage of white carnations. Mr. and Mrs. Melvin Lerner spent their wedding trip in Cape Cod, Mass.; and New York, the bride travelling in a blue and white silk printed dress, under a blue mohair coat, with white accessories. They have taken up residence at 5485 Avonmore Avenue. Mrs. J. Kerman, of Great Neck, Long Island, N. Y., aunt of the groom, was here for the marriage.

APPROACHING MARRIAGES

The approaching marriage of Miss Patricia Lee Fox, daughter of Mr. and Mrs. Oscar Fox, 765 Stuart Avenue, to Ira H. Becker, son of Mr. and Mrs. Jacob Becker, 15 Oakland Avenue, takes place on Sunday, August 16, at Chevra Kadisha-Bnai Jacob Synagogue, Rabbi Wilfred Shuchat officiating.

Dr. and Mrs. L. Azoulay, 4420 Kent Avenue, announce the approaching marriage of their daughter, Miss Mona Azoulay, to Irving Ludmer, son of Mr. and Mrs. Joseph Ludmer, 6372 Fielding Avenue, on Sunday, August 16, at the Spanish and Portuguese Synagogue, Dr. Solomon Frank, Rabbi, officiating.

WHO IS A JEW? THE QUESTION NEEDS MORE TOLERANT DEFINITION

(Continued from Page Ten)

many non-exponents and non-protagonists of *halacha*.

This action has been furiously attacked by orthodox circles. Thus the London Beth Din wrote "nor can we pass over in silence an action hitherto unknown in Jewish history, that you have deemed it proper to submit what is patently a basic *halachic* question also to persons who are neither qualified nor competent to pronounce on matters of Jewish law, and some of whom do not owe allegiance to traditional Judaism."

But it is precisely in such circles that we must look for a new, more tolerant and more realistic definition, just because *halacha* has finally pronounced its view and has, therefore, bowed itself out of the debate and reality at the same time.

The majority of Jews in the world today are Jews simply because they were born as such and not because they have any definite sense of what it means to be a Jew or have made any conscious choice in the matter. For many their continued identification with Judaism may be purely negative and arise out of some form of external pressure such as anti-Semitism or social discomfort. Yet the status of such Jews is unquestioned by *halacha* so long as their mothers were born Jewish.

Such Jews may also exhibit complete lack of identification with the Jewish people. They may be anti-Semitic and traitors to every principle that Jews traditionally hold dear but *halacha* accepts them as Jews. On the other hand, one who exhibits a complete sense of identification with every Jewish aspiration, who elects to live in the land of Israel and help shape its future and who shares its destiny would not be a Jew by *halachic* definition unless he had a Jewish mother or had been converted.

The fact is that despite the *halachic* retention of the first type mentioned above within the fold, they themselves usually voluntarily drop out of the Jewish people. We need a definition of "Who is a Jew" other than that given by *halacha*.

There is a rich field of investigation — as to how we may define a Jew — by studying in the Bible, Talmud and *halachic* codes the varying views with regard to the degree of acceptance of various degrees of non-Jew, like the *ger*, the *ger toshav* and the *yor's Hashem* into various degrees of citizenship inside the ancient Jewish community. These views can give us, through inference from the process of how does a non-Jew become partly or wholly a Jew, an idea of the theory of what really constitutes a Jew. In making this investigation one has also to remember that even the *halachic* definition of today only became crystallized under the influence of external circumstances in an age when *halacha* was responsive and not rigid.

One finds a fundamental difference, for example, between the freer definition of a Jew deducible from the Bible that which followed the chauvinistic revolution of Ezra and Nehemia — in itself dictated by basic reasons of national self-preservation. One finds, for example, that according to Rabbi Simeon Ben Eleazer of the 4th century and the great codifier, Maimonides, that the form of adoption of the *ger toshav* into Judaism was only acceptable during the national existence of Israel. Does not this hint that the renewed national existence of Israel today gives us some warrant to moderate the strict *halachic* definition of Who is a Jew?

What emerges from a study of all the relevant material on a historical and non-legalistic basis is that a Jew may well be defined as one who lives among the Jewish people by choice and shares their ideals and aspirations.

It is true that his association has to be regulated by some formal act or by some ritual establishing such association. Such a formal act or ritual of association depends upon the particular circumstances of the time. The severity of the tests to be imposed is less when the Jews are in a state of nationhood rather than in a state of exile where the dangers of assimilation are greater and where there is greater need, too, of external marks to single out the Jew as a separate entity.

Thus, we may conclude that the very fact of living in Israel — the revived Jewish nation, of voluntarily coming forward and declaring one's Jewishness and living according to the national every-day laws of the Jewish national group should make one a Jew insofar as Israel is concerned. Insofar as the Diaspora is concerned, common sense would indicate that application to, and acceptance of membership in, a recognized organized form of Judaism, no matter of what kind, and a voluntary agreement by conviction to live according to its laws ought to be sufficient to make one a Jew.

It is possible that among the various groups of Diaspora Jewry there may be some refusal to make such acceptances mutually recognizable and valid. Orthodox Jewry will certainly not accept Jews by Reform Jewry's definition. A pertinent question is whether Reform Jewry should or will go on indefinitely accepting a Jew by orthodox definition.

However, insofar as Israel is concerned, such an affirmation of Jewishness before some formally organized community of Jews living a community life as Jews and continuing Jewish tradition according to a properly regulated system of doctrine should render the person who so affirms a Jew. The element of coherence and permanency supplied by the national life of the State of Israel should be accepted in the spirit of tradition as sufficient counterweight to the lack of the formal requirements of *halacha* and the purely accidental condition — that of birth.

The above attempt at a definition presupposes the identification of the Jew deliberately and formally with one of the several forms of organized Judaism ranging from rigid orthodox to extreme Liberal. What happens to the Jew — by inheritance, by his own conviction or by residence in Israel — who does not seek formal identification with the Jewish people through any religious association or who may by accident be disqualified by *halacha*? Is there any place for the purely national or social Jew who, except for a lack of any formal religious association, is fully identified with the national, social and cultural life of Israel?

This problem does not apply to the Diaspora where it is becoming increasingly difficult for a Jew to exist as such except through some formal association, however tenuous, with one of the forms of Jewish religious organization. Discounting the question of the mother's birth, in what way are such people Jews and not just cultured Israeli citizens?

The question has been touched upon indirectly and in another context by Dr. Mordecai M. Kaplan, the founder of Reconstructionist Judaism in the United States. In an essay in *Forum*, published by the World Zionist Organization in 1959, Ben Halpern adduces

(Continued on Page Seven)

(Resort Advertisements are on Pages Four, Seven and Nine)

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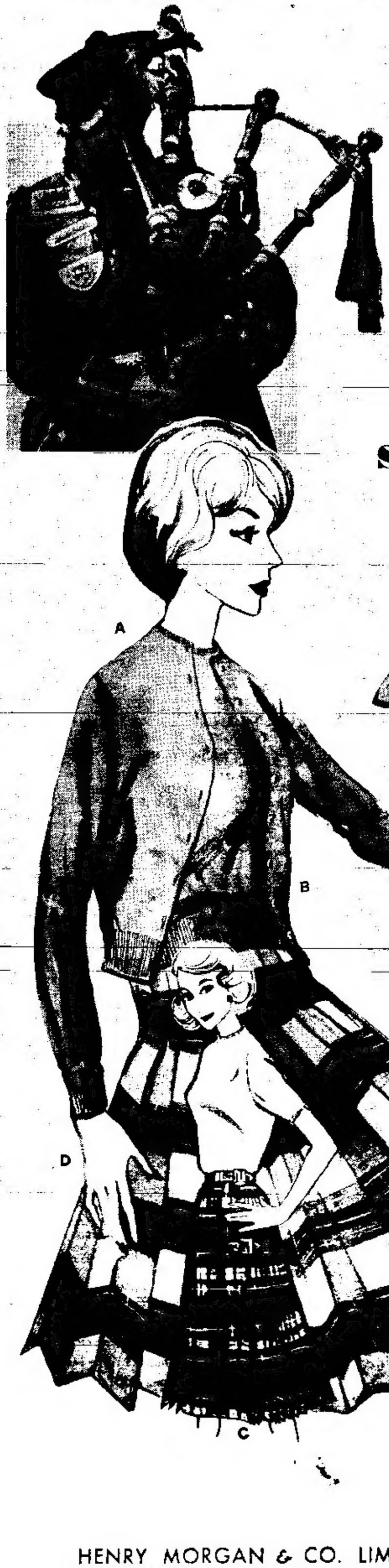

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NOW

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MONTREAL

MARRIAGES

COPNICK-FOGUL

The marriage of Miss Eleanor Lee Fogul, daughter of Mrs. Rose Fogul, 3029 Maplewood Avenue, and the late Harry B. Fogul, to Dr. Leon Copnick, son of Mr. and Mrs. Joseph Copnick, 4945 Lacombe Avenue, took place at Shomrim Laboker-Beth Yehuda and Shaare Tefillah Synagogue, on Tuesday, June 30, at half-past six o'clock. Dr. C. N. Danburg, Rabbi, officiated. The bride was given in marriage by Dr. David Barza. Her gown of white peau de faille was fashioned with a fitted bodice appliqued with lace embroidered with seed-pearl-beads and sequins. Her veil of tulle illusion was attached to a matching coronet and she carried a prayer book adorned with orchids. Mrs. David Segal, as matron of honour, wore a gown of mauve ribbon lace with a headdress to match, and carried gladioli blossoms. Misses Arlene Rosenfeld, Arlene Lichterman, Lola Vool, and Irene Fragman, as bridesmaids, and Susan Marvin, as junior bridesmaids for her cousin, wore bouffant gowns of pale pink organza, with Juliet caps of the same shade, and carried deep pink gladioli blossoms. Allen Copnick was best man for his brother. The ushers were: Harry Fogul, brother of the bride; Dr. Benjamin Mittmaker, Dr. Edward Rauch, Seymour Friedman, and Ernest Socoransky. Pale pink and mauve flowers were the wedding decorations. Mrs. Rose Fogul, mother of the bride, was gowned in deep rose-coloured silk; and wore a pale pink hat. Mrs. Joseph Copnick, mother of the groom, was gowned in pale mauve lace, with a hat of the same material. Their corsage bouquets were of orchids. Dr. and Mrs. Leon Copnick spent their wedding trip in Miami Beach, Florida. They have taken up residence at 5480 Lemieux Avenue.

ENGAGEMENTS

Mr. and Mrs. Max Aston, 4705 Bouchette Avenue, announce the engagement of their daughter, Miss Vivian Paulette Aston, to Ronnie Green, of London, England.

Mr. and Mrs. M. A. Rodier, 87 Finchley Road, announce the engagement of their daughter, Miss Dorothy Rodier, to Charles Schwartz, son of Mr. and Mrs. M. Schwartz, 8150 Wavell Road.

BIRTHS

Born, to Mr. and Mrs. Monte Swartzman (nee Roslyn Sheinfeld), 4696 Second Street, L'Abord-a-Plouffe, on July 14, at the Royal Victoria Hospital, a daughter, Mia; sister of Leora, aged seventeen months; granddaughter of Mr. and Mrs. Israel Sheinfeld, 6421 McLynn Avenue; and of Mr. and Mrs. Edward Swartzman, of Ottawa, Ont.; great-granddaughter of Mr. and Mrs. Saul Swartzman, of New York.

Born, to Mr. and Mrs. Jack Kirstein (nee Helen Wolfe), 4990 Maplewood Avenue, on July 20, at the Jewish General Hospital, a daughter, Sari Lynn; sister of A. Lorne, aged two years and three months; granddaughter of Mr. and Mrs. Hyman Wolfe, 5526 Mountain Sights Avenue; and of Mrs. Annie Kirstein, 4060 LaPeltrie Avenue, and the late Louis Kirstein.

Discarded kitchen utensils often make good playthings for children but one item from the kitchen has already proved fatal in more than one case. The plastic bag that is used as a space helmet by Junior can cause suffocation if fastened tightly around the neck. Soft plastic used over a baby's carriage may lie across the baby's face and be pressed over the mouth with an indrawn breath.

While Berlin Burned A Jewish Theater Put On A Play

BY HERBERT FREEDEN

It was Tuesday, November 8, 1938, in Berlin. Although the grass and branches were covered with snow, the air was more like that of autumn, soft and agreeable. Dr. L., administrative director of the *Judischer Kulturbund*, sat in his office at the theater in the Kommandantenstrasse, a southeastern district of Berlin. His face looked green, as though he had just had one of his bilious attacks. "Have you read the morning papers"? he asked W., the chief producer.

W. drummed on the top of the desk. "When the Titanic went down, the ship's band played on right to the last to avoid a panic. Every member of that band was drowned, every one. It is our privilege to play the accompaniment to the *danse macabre* of 1938."

The other nodded sympathetically, but more from politeness than conviction and looked greener than ever. "They hold all Jews responsible for the Paris assassination, and German Jewry in particular."

W. got up. "That's nonsense," he said firmly. "I don't feel responsible for the action of a young hothead in Paris who takes pot shots at an insignificant official of the German embassy. I've got my rehearsal to look after."

"There's more behind it than we can see at the moment," said Dr. L. "It smells of a new Reichstag fire." W. hesitated, impressed against his will. "Anyhow," he said finally, "that's politics. My job is to see that the Scottish students' play, 'The Wind and the Rain,' is ready for the opening night on November 10." With that he went to the door and walked down the stairs to the stage.

An unusual quiet reigned on the stage. Actors, stagehands, lighting men and dressers were huddled together in a group. They were not laughing or shouting. Their voices which usually filled the stage with hubbub had sunk to an anxious whisper.

"Ring the bell, please," called the producer. "Ladies and gentlemen, rehearsal." His businesslike mien did not meet with the usual response. The group did not break up. At last, the stage manager spoke for them all. "Are we really going through with the rehearsal today?"

The producer made no direct reply. "First act, first scene," he said with determination. "Clear the stage, please," and he turned his back on them and took a front seat in the stalls. As the group broke up slowly, he called out, "Do you think because some youngster in Paris fired a revolver we're going to let it stop us from doing our job?"

The bell sounded and the curtain rose. W. read out the stage directions: "The sitting room of a boarding house in a small Scottish university town. It is evening. The stage is empty. A fire is burning in the grate and its reflection falls on the door. The landlady enters. Entrance, landlady! Entrance! Where on earth's the woman!"

Instead of the landlady, the stage manager appeared breathlessly. "You are wanted on the house telephone. Dr. L. wants to speak to you urgently." "What's the matter now?" The producer was irritated. "Tell him the rehearsal has started. I'm not to be interrupted during a rehearsal." But he got up to go. "The administrative work stops us from getting on with our real job," he grumbled.

The stage remained in the half-dark of the first entrance cue. The spotlight resting on the fireplace gave a reddish flickering glow. W. was soon back. This time his bearing was no longer so confident nor his voice so incisive. "Drop everything," he announced. "No rehearsal today. The Ministry has just ordered the closing of the theater. You can all go home."

No one said a word. The imitation fire continued to throw its flickering light over the half-darkened stage. "It's not our fault if we can't go on. All go home now please." He sounded apologetic.

The Scottish fireplace went out and the harsh rehearsal light flooded the stage. A few people came up to the producer. He looked suddenly old and tired as he shrugged his shoulders at their questions. "You'll all be informed as soon as I hear anything." He moved off in the direction of the

(*Continued on Page Nine*)

CLASS IN COOKERY

BARBECUE SPARE RIBS

Cut two pounds of veal spare ribs into two-inch squares. Dip each square well in brown sugar and place in a medium size roasting pan. Sprinkle with clove of garlic to taste, cut up in small pieces, three tablespoons of Chinese sauce, and two tablespoons of cold water. Place in refrigerator over night. Bake at 350 degrees for two hours, stirring occasionally.

Mrs. M. Margolese,
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ORANGE CAKE

one-half pound shortening
one cup granulated sugar
three eggs
two cups flour
one cup milk
dash of salt
two teaspoons baking powder
one orange
one lemon

Cream the shortening, add sugar, mixing well. Add the well-beaten eggs, then the milk. Sift flour, salt, and baking powder together and add this to mixture. Add grated lemon and orange rind, also all the pulp and juice. Pour batter in a slightly greased, nine-by-twelve-inch baking pan and bake at 350 degrees for thirty-five minutes.

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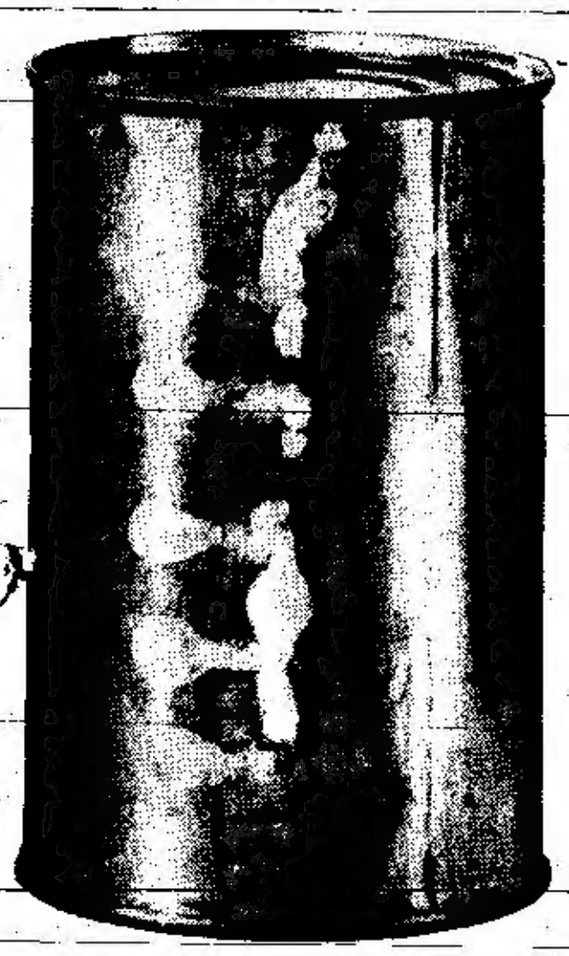

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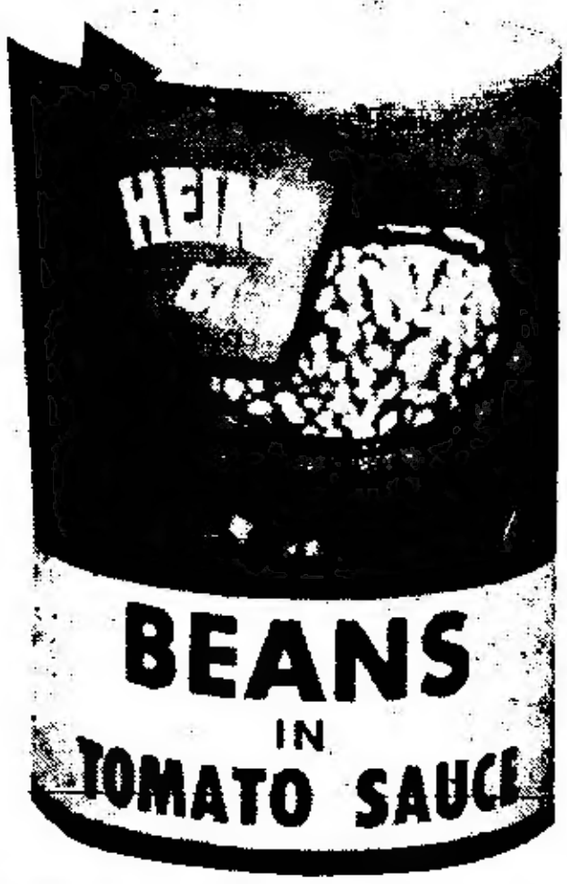

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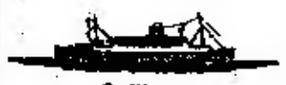

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WHO IS A JEW? THE QUESTION NEEDS MORE TOLERANT DEFINITION

(Continued from Page Four)

Dr. Kaplan's view in his book *A New Zionism* which also appeared three years ago.

Dr. Kaplan, he says, makes the "following modest proposals to Israel. The orthodox groupings and parties, who believe in supernaturalism and a direct revelation at Mount Sinai, should become (or be forced to become?) tolerant of liberal, 'this-worldly' forms of Jewish belief and practice. These should be established as the dominant style of religious culture of the Israeli Jews. Mapai, on the other hand, already the most representative group in the political and social life of the community, should redefine its own beliefs and practices as constituting a religion, and as the authoritative continuation and revival (or may we say reconstruction?) of the Torah, or at least of certain approved strands of Jewish tradition."

In a short work by the present writer, published in 1949, the suggestion was made that "Jews, especially orthodox Jewry, must be prepared to recognise the State, as having been brought about by a Divine miracle. This would obviate the necessity of proceeding to adjust to the State by petty cautious acts of involved legalistic adjustment . . . Thus for example, as in Temple times, acts which outside the Sanctuary were forbidden as major breaches of the Sabbath law were permitted in connection with the sacrificial ritual, so whatever was needed for the State should be boldly improvised as part of an evaluation of the true religious tradition."

Now in the light of these theories of Judaism and the State one can visualize, by not too unacceptable an inference, a theological basis for admitting under the definition of a Jew attempted above also those who, while fully identified with all that Israel is and stands for, yet seek no formal religious affiliation. We thus come to yet another stage in our definition of what is a Jew. For the Israeli a Jew would then be simply any citizen of the State who defines himself as a Jew and whose loyalties, aspirations and actions largely conform to the social, economic and cultural pattern of the large mass of the population who also look upon themselves as Jews by any definition. Such a person would, of course, not have any formal attachment to any other religion and would have to give evidence of his permanent attachment to Israel by being a legal citizen of the country.

Let us then pose a hypothetical case. Mr. X is a gentile living in Israel. He is steeped in the rabbinic lore and legend. He is an active member of the Histadrut and some political party. He speaks Hebrew, reads Hebrew newspapers and books. He believes in the great ethical aspirations of the Jewish people as expressed in history and tradition and in the pattern of life for the future that is the collective ideal of the Jewish people living in Israel. His immersion in these facets of Israel and Jewish life is so deep that it gives him a feeling of identification also with Jews who evince similar patterns of thought and behavior in the Diaspora.

Accordingly, he longs for the ingathering of such people to the homeland of Israel so that the coherence of the Jewish group may be increased, that its ideas may not be endangered by assimilation, and that the maximum security may be given to all such people who hold the same views and want to join together in furthering them. To this end, he is prepared to contribute to voluntary forms of taxation and accept any other burden which the already recognized Jews of Israel impose upon themselves in order to make immigration and absorption of other recognized Jews throughout the world possible.

However, this man has a non-Jewish mother and refuses to join in any formal act of Jewish worship or any formal conversion ceremony, because he feels that all his Jewish needs are satisfied in his present condition. Would this unconverted secular paragon of all the virtues be considered a Jew; or would his being considered so constitute, to use the words of one orthodox tribunal's reply to Mr. Ben-Gurion, "an irreparable breach in the House of Israel and an irretrievable split in the nation"? Would such a man be less of a Jew than say a certain French-domiciled collaborator with the Nazis who had a Jewish father and mother and who entered Israel a few months ago when fleeing from criminal charges in France?

This essay makes no pretensions at supplying a rabbinic response to the question of "Who is a Jew." Nor does it pretend that the arguments adduced from Jewish history or rabbinic sources above are anything more than an expression of a view. All that is attempted here is to suggest in the broadest possible outline that it is no betrayal of historic Jewish ideas or values to attempt to enlarge the definition of Who is a Jew beyond its present narrow *halachic* limits.

It is suggested that such an enlargement is now taking place automatically through the force of reality because of factors already operating in the Diaspora and in Israel. It suggests that such reality must in the end find its reflection inside Israel. The present impossible affront to human conscience inherent in our laws of marriage and divorce alone will force changes; and the regulation of those changes will in turn depend on a much more tolerant and all-embracing definition of "Who is a Jew."

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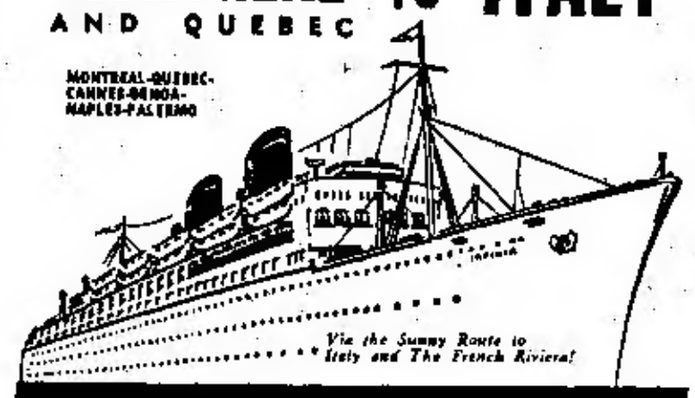

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Social Notes — Toronto

Mr. and Mrs. David Shopsowitz and sons, Gilbert and Howard, 149 Pendrith Street, are taking their vacation at the Nevele Country Club, in Ellenville, N.Y.

Miss Dorothy Singer, of Dallas, Texas, arrived via Trans-Canada Air Lines to visit her brother-in-law and sister, Mr. and Mrs. William Blum, 732 Glengrove Avenue West, for five weeks.

Mr. and Mrs. Harry Milner, 88 Dell Park Avenue, are visiting their daughter, Mrs. Helen Chernin, of Los Angeles, Cal., for a month, and were present at the bar-mitzvah of their grandson, Norman Allan Chernin.

Mr. and Mrs. Norman Goldstein, and children, Barry, aged eight years; Elaine, six; and Sheila, one, of Thomasville, Georgia, motored to Toronto to visit with her parents, Mr. and Mrs. T. Davis, 167 Marlee Avenue. They were with Mrs. Goldstein's brother-in-law and sister, Mr. and Mrs. H. Silverstein, and children, Brian, aged six years; Jeffrey, four and one-half; and Robin, one and one-half, 4 Majestic Court.

Pamela Sharon, daughter of Mr. and Mrs. Aron B. Frydman, 18 Coats Avenue, is spending the summer at Eitz Chaim day camp in Don Mills, Ontario.

Mr. and Mrs. Harold Singer, and children, Shelby and Stewart, of Philadelphia, Pa., motored here to visit their uncle and aunt, Mr. and Mrs. William Blum, 732 Glengrove Avenue.

Dr. Jerry H. C. Greenbaum, son of Mr. and Mrs. Pincus Greenbaum, 421 Lauder Avenue, motored to Vancouver, B.C., where he will reside for one year, specializing as a pediatrician, in the Vancouver General Hospital. He will return the following year and take up work at Toronto Western Hospital.

Mrs. Esther Spitzbart and son, Samuel, of Bronx, N.Y., are visiting their son-in-law and daughter, Mr. and Mrs. Zelck Goldstein, 384 Bathurst Street, on the occasion of the birth of their son, Jeffery Dean, on July 27.

Mr. and Mrs. Martin Handlin and daughter, Adrienne, of Rochester, N.Y., motored here to spend a week with Mr. and Mrs. William Blum, 732 Glengrove Avenue.

Mrs. Marvin Sadowski, 48 Glendonwynne Road, was entertained at a luncheon in honour of her birthday, at the Island Yacht Club, by Mesdames Joseph Gordon and Arthur Rothbart.

Alex Mostov, son of Mrs. Paula Mostov, 426 Arlington Avenue, returned via Trans-Canada Air Lines after spending two weeks in the Catskill Mountains, in New York.

Mr. and Mrs. Phillip Donkner, 828 Briar Hill Avenue, and Mr. and Mrs. John Black, 822 Briar Hill Avenue, returned from a motor trip through the Adirondacks, Vermont, and Laurentian Mountains; stopping at Saranac Lake and Lake Placid, N.Y.; and at St. Agathe, Quebec. En route home they spent several days at the Queen Elizabeth Hotel in Montreal, Quebec, where they were entertained by Mr. and Mrs. M. Grumet, cousins of Mr. Donkner; Mr. and Mrs. B. Donnenfeld, brother and sister-in-law of Mr. Donkner; and Mr. and Mrs. B. Donkner, cousins of Mr. Donkner.

Mr. and Mrs. P. J. Cowan, 21 Dale Avenue, sailed on the S. S. Homeric, from Montreal, Que., to spend some time in Europe.

Mr. and Mrs. Milton Stark, 740 Eglinton Avenue West, spent a few days at the Banff Springs Hotel, on their way home after spending two months in San Francisco, Cal.; Japan, Honolulu, and Vancouver, B.C.

Mr. and Mrs. Leon Cooper and son, Lloyd, 14 Russell Road, have with them her parents, Mr. and Mrs. J. Cooner, 3900 Bouchette Avenue, Montreal, who are also touring the Province of Ontario, and will visit in Chicago, Illinois.

Reverend Samuel Herman, 481 Dovercourt Road, was in Montreal, Quebec, for the funeral of his brother, Harry Herman, 5242 Westbury Avenue.

Mr. and Mrs. William Blum, 732 Glengrove Avenue West, will motor to Dansville, N.Y., for a two-week stay.

Norman Cowan, 17 Citation Drive, was at the Americana Hotel, in Miami Beach, Fla.

Mr. and Mrs. L. J. Kluger, 7 Meadowbrooke Avenue, visited her parents, Mr. and Mrs. A. Granovsky, 2740 Bedford Road, Montreal, Que.

Dr. S. B. Hurwich, 25 Millbank Avenue, is attending the World Jewish Congress, held in Stockholm, Sweden, from August 2 to August 12.

Mrs. Arthur Cherry, 105 Frontenac Avenue, spent a ten day holiday at Muskoka, Ont.

Bert Gerstein and Dr. Riva Gerstein, 35 Glen Oak Drive, entertained at a buffet supper at the King Edward Sheraton Hotel before going on to the first Canadian Jazz Festival, at the Canadian National Exhibition. Dr. Gerstein is a co-chairman of the organization committee for the Canadian Mental Health Association, which sponsored the opening night. Among the guests present were: George Wein, her cousin; Dr. Norman Stearns, and Miss Ira Pearl; all of Boston, Mass.; and Mr. and Mrs. Marvin Gerstein, 106 Old Forest Hill Road.

Mrs. Jack Saltzman, formerly of 3255 Bathurst Street, has taken up residence at 4110 Bathurst Street, where she entertained fifteen guests. Mrs. Saltzman wore an orange-coloured, two-piece dress, with a plaid bodice, boat-shaped neckline, and large, white bow. Present were: Mesdames A. Meltz, her mother; B. Saltzman, her mother-in-law; A. Abrams, grandmother; Miss Hilda Saltzman, her sister-in-law; J. Jolley, J. Cohen, M. Meltz, S. Melts, J. Meltz, Miss Rose Meltz, all aunts of Mrs. Saltzman; Mesdames L. Hausman, S. Waverman, E. Meltz, and Naomi Meltz, all cousins. The table was decorated with a white table cloth and a bouquet of vari-coloured flowers. Mrs. B. Saltzman and Mrs. A. Meltz poured the tea. Here for the occasion was Mrs. M. Noble, of Brantford, Ontario.

Mr. and Mrs. Manny Don, 565 Deloraine Avenue, were given a surprise party by their children, Miss Marion Don, and Paul Don, in celebration of their twenty-fifth wedding anniversary, with sixty guests present at their home. Miss Don wore a full, bouffant skirt, flowered with pink and white petals. Mrs. Don wore a green silk dress, made with a full skirt, short sleeves, and a square neckline. The head table was adorned with a centerpiece of vari-coloured flowers, arranged on a white tablecloth. Present were: Mr. and Mrs. S. Goodman, of London, England.

MARRIAGES

FRISCHMAN-SALB

The marriage of Miss Dralsa Salb, daughter of Mr. and Mrs. Herman Salb, 66 Hillcrest Drive, to Arnold Frischman, son of Reverend and Mrs. Chaim Zvi Frischman, of Brooklyn, N.Y., was solemnized at the Torah Emeth Congregation, on May 26, at half-past five o'clock, by Rabbi David Ochs and Rabbi Mordecai Ochs, assisted by Dr. Samson R. Weiss, of New York, and Cantor J. Zigelman. The bride was given in marriage by her parents. She wore a gown of off-white peau de soie styled with a scooped neckline, with a pearl-trimmed bodice of peau d'Ange lace, and a long train. Her fingertip veil of silk illusion was arranged with a pearl-trimmed coronet. She carried a bible, with a white orchid and streamers of white stephanotis and lilies of the valley. The matron of honour was Mrs. Harold Kochberg, sister of the bride. She wore a green peau de soie gown, with a scooped neckline, and a bouffant skirt caught at the hem with matching flowers. She carried a bouquet of pink and white roses and carnations; and had a flowered head-piece to match. The junior bridesmaids were: Debra Kochberg, Frimi Weiss, Susan Brown, and Marilyn Frischman, nieces of the bride and groom. Their gowns were alike, of pink taffeta fashioned with balloon skirts. They carried pink and white nosegays and baskets; and had pink flowered head-bands. The flower girl, Ferne Kochberg, neice of the bride, was dressed the same way. The best man was Martin Stender, of Brooklyn, N.Y. The junior ushers were: David Weiss, and Alan Frischman, nephews of the groom. The ushers were: Louis, Irving, and Milton Frischman, brothers of the groom; and Harold Kochberg, brother-in-law of the bride. The page boys were: Leonard Kochberg, nephew of the bride; and Meyer Weiss, nephew of the groom. The Synagogue was decorated with candelabra and standards of pink and white flowers; and the aisles had archways of the same flowers. The wedding music was played by Sam Silver and his orchestra. Mrs. Salb, mother of the bride, wore a brown lace gown set over pink taffeta; with a full skirt. Mrs. Frischman, mother of the groom, wore a navy-blue lace gown, styled with a circular skirt. Each had a matching petalled hat and corsage. Mr. and Mrs. Frischman spent their wedding trip in Florida and Cuba. The bride travelled in a strawberry-red, two-piece suit. They will reside in New York.

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BIRTHS

Born, to Mr. and Mrs. David Shapiro (nee Anne Lipovitch), 194 Haddington Avenue, on July 23, at the New Mount Sinai Hospital, a daughter, Linda Marilyn; sister of Stanley Alan, aged five years; granddaughter of Mr. and Mrs. Joseph Shapiro, 196 Brunswick Avenue; and of Mrs. Nellie Lipovitch, 194 Haddington Avenue, and of the late Joseph Lipovitch.

Born, to Mr. and Mrs. Jack Bernstein (nee Florence Levine), 35 Wasdale Avenue, on July 25, at New Mount Sinai Hospital, a son, Richard Brian; brother of Tobi Elaine, aged four years; and Lawrence Mark, two; grandson of Mr. and Mrs. Michael Bernstein, 76 Sussex Avenue; of Mrs. Ida Levine, 97 Lyons Gate Drive; and of Isaac Levine, 10 Clarence Square.

Born, to Mr. and Mrs. Norman Stepak (nee Ruth Labovitch), 470 Wilson Avenue, on July 23, at the New Mount Sinai Hospital, a son, Michael Wayne; brother of Gloria, aged six and one-half years; and of Paula, one and one-half; grandson of Mr. and Mrs. Harry Stepak, 83 Shelborne Avenue; and of Mr. and Mrs. Samuel Labovitch, of Los Angeles, Cal. The godparents are Mr. and Mrs. Arnold Tobin, 18 Acton Avenue, aunt and uncle of the baby.

Born, to Mr. and Mrs. Samuel Feldman (nee Belle Rosenberg), 109 Palm Drive, on July 25, at the New Mount Sinai Hospital, a son, Marty Larry; brother of Karen, aged eleven years; and of Gary, seven; grandson of Mr. and Mrs. M. Feldman, of Edmonton, Alberta; and of Mr. and Mrs. S. Rosenberg, 192 Beverley Street.

Born, to Mr. and Mrs. Murray Walderman (nee Elaine Singeret), 94 Ridelle Avenue, on July 24, at the New Mount Sinai Hospital, a son, Barry Howard; brother of Jeffrey, aged seven and one-half years; and of David, five; grandson of Mr. and Mrs. Nathan Walderman, 880 Avenue Road; and of Mrs. B. Singeret, of Buffalo, N.Y.; great-grandson of Mrs. H. Bonder, 880 Avenue Road.

Born, to Mr. and Mrs. Edward Stern (nee Nili Gayer), 11 Garsdale Court, on July 23, at the New Mount Sinai Hospital, a daughter, Rita; granddaughter of Mr. and Mrs. M. Gayer, 118 Alexis Boulevard; and of Mr. and Mrs. M. Stern, 830 St. Clair Avenue.

Born, to Mr. and Mrs. Norman Garson (nee Hetty Vigon), 8 Wasdale Crescent, on July 22, at the New Mount Sinai Hospital, a daughter, Cheryl Elaine; granddaughter of Mr. and Mrs. Isaie Gershonovitz, 578 Melrose Avenue; and of Mr. and Mrs. David Vigon, 16 Hotspurn Road; great-granddaughter of Abraham Richman, Baycrest Hospital.

Born, to Mr. and Mrs. Zelck Goldstein, (nee Shyrleyne Spitzbart), 384 Bathurst Street, on July 27, at New Mount Sinai Hospital, a son, Jeffery Dean; grandson of Mr. and Mrs. Morris Goldstein, 204 Brunswick Avenue; and of Mrs. Esther Spitzbart, of New York.

Born, to Dr. and Mrs. Arnold Stern (nee Bernice Solnick), of Buffalo, N.Y., a son, Michael; grandson of Mrs. Helen Solnick, and the late Manny Solnick, 47 Glen Cedar Road; and of Mrs. Dorothy Stern, 356 Nassau Avenue, and the late Abraham Stern; great-grandson of Mr. and Mrs. Zelck Solnick, of Kenmore, N.Y.

Born, to Mr. and Mrs. Hyman Chaiken (nee Rita Vigon), 47 Wasdale Crescent, on July 29, at the New Mount Sinai Hospital, a son, Steven Mark; grandson of Mrs. Mary Vigon, 14 Walmer Road; and of Mr. and Mrs. Samuel Chaiken, 49 Wales Avenue.

Born, to Mr. and Mrs. Morton Weinberg (nee Sandra Goldenberg), 221 Acton Avenue, on July 26, at the New Mount Sinai Hospital, a son, Gary Brian; brother of Jeffrey Gerald, aged twenty-one months; grandson of Mr. and Mrs. Saul Weinberg, 354 Winnett Avenue; and of Mr. and Mrs. Louis Goldenberg, 161 Chiltern Hill Road. Godparents are Mr. and Mrs. Sheldon Goldenberg, 163 Clifton Avenue, uncle and aunt.

Born, to Mr. and Mrs. Abraham Bonder (nee Joan Pearl), 51 Invermay Avenue, on July 25, at the New Mount Sinai Hospital, a son, Richard Wayne; brother of Darryl, aged eight years; and of Paul, five; grandson of Mr. and Mrs. Max Pearl, 53 Neptune Drive; and of Morris Bonder, of London, Ont.

Born, to Mr. and Mrs. Jerry Farb (nee Lillian Usher), 12 Brett Avenue, on July 25, at the New Mount Sinai Hospital, a daughter, Wendy Joy; sister of Helen, aged seven years; and of Steven, four; granddaughter of Mr. and Mrs. Solomon Farb, 16 Connaught Circle; and of Mrs. Rose Usher, 146 Queen Street East; great-granddaughter of Mrs. Hannah Usher, 40 Westdale Drive.

Born, to Mr. and Mrs. Cecil Weinberg (nee Mildred Grass), 41 Clifton Avenue, on July 21, at Women's College Hospital, a son, Bobby Allan; brother of Martin, aged six years; and of John, five; grandson of Mr. and Mrs. Morris Weinberg, 26 Elm Ridge Drive; and of Mr. and Mrs. Max Grass, 550 Bathurst Street; great-grandson of Mr. and Mrs. L. Weinberg, of Hamilton, Ontario. Godparents are Miss Helen Messinger, of New York; and Morley Weinberg, 26 Elm Ridge Drive.

APPROACHING MARRIAGES

Mr. and Mrs. Irving Green, 41 Nina Street, announce the approaching marriage of their daughter, Sheila Clare, to Dr. John Zeldin, son of Mr. and Mrs. Albert Zeldin, 34 Fraserwood Avenue. Dr. Zeldin is a graduate of the University of Toronto Medical School; a Fellow of the Royal College of Surgeons of Canada; and a diplomate of the American Board of Orthopedic Surgeons. The marriage will take place on Tuesday, August 18, at six o'clock, at Shaarei Shomayim Synagogue.

Insects carry disease germs. Some of the biting or stinging species inflict pain and may cause infection. Screen doors and windows early in the season and use a reliable insect spray generously. A fly repellent for the skin will help to prevent bites. For children, mix some of the repellent with cold-cream. This will prevent the insect from biting.

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TORONTO MEETINGS

● Y.M.-Y.W.H.A. ●

Good Age Club officers are: James Blugerman, president; Mesdames S. Goldenthal and M. Stocker; L. Katz, F. Smith, B. Snider; Mesdames A. Adams, N. Gertler, S. Lockwood, A. Metler, D. Parnes, M. Rose, E. Sorenstein, P. Gottbell, I. Maker, S. Raykoff, J. Rosen, S. Shapiro, N. Shuster, L. Weinstein. Mr. Blugerman who was elected president for the third year by acclamation was being feted in honour of his seventy-second birthday. He joined the "Y" in 1953, becoming active in the senior club of the Good Age Club, in 1954. For two years he was program director. He was elected president in 1956. Some of the above officers were charter members ten years ago when the Club was organized by the National Council of Jewish Women. The Club raised $100 towards the Warsaw Ghetto Memorial in Israel; $500 for the United Jewish Appeal; sent $50 every year to aid needy children in Israel; $200 towards sending a youth group to the Tel Aviv sports event; $25 to the Peace Council; $25 for the Jewish Folk Choir. The drama group performed twice for the Old Folks Home. Mrs. S. Goldenthal presented a gift of $36, after congratulating Mr. Blugerman for his fine record in the Club.

● B'NAI B'RITH WOMEN ●

Ontario Chapter 787 first membership committee meeting was at the home of the chairman, Mrs. Irving Kasdan, 35 Glen Cedar Road. Interest groups will include a theatre night at Melody Fair. Groups will meet on August 15, at the home of the president, Miss Norma Nyman, 536 Fairlawn Avenue. At the meeting were: Mesdames N. Kerbel, S. Nelson, L. Richmond, S. Davis, I. Stal, Misses Vivian Sternberg, Norma Nyman.

Cards Of Thanks

KATZMAN: The family of the late Mrs. Yetta Katzman wish to thank their relatives, friends, and neighbours for their many acts of kindness and sympathy during their recent bereavement in the loss of a beloved wife, mother, and grandmother.

DEATHS

Jack Miskin, 30 Thome Crescent, died at the New Mount Sinai Hospital, on Thursday, July 30, at the age of fifty years. He is survived by his wife, Mrs. Rose Miskin; four sons: Lionel, aged nineteen years; Norman, sixteen; Michael, ten; and Paul, seven; all of 30 Thome Crescent; two brothers: Nathan, 18 York Downs Drive; Myer, 640 St. Germain Avenue; and a sister: Mrs. F. B. Seltzer, 910 Briar Hill. Rabbi B. Rosenzweig officiated at funeral services at Park Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at the home.

Otto Edelstein, 134 Albany Avenue, died at his home on Wednesday, July 29, at the age of eighty-three years. He is survived by his wife, Mrs. Marie Edelstein; two daughters: Mrs. F. Motick, (Anne), 393 Cane Avenue; Mrs. H. Rubin (Stella), of Bronx, N.Y.; three grandchildren: Gail and Joseph Rubin; and Diane Motick. Rabbi G. Felder officiated. Funeral services were held at College Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at the home.

Mrs. Esther Miller, 242 Queen Street West, died at her home on July 29 at the age of eighty-eight years. She was the widow of the late Samuel Miller, and mother of the late Sidney Miller. She is survived by three daughters: Mrs. J. Lunenfeld (Lillie), 242 Queen Street West; Mrs. Yetta Rotstein, 63 Lyndhurst Avenue; Mrs. A. Lander (Clara), 63 Lyndhurst Avenue; a son, Meyer, 242 Queen Street West; three grandchildren; and two great-grandchildren. Rabbi M. Celniker officiated at funeral services at Park Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at 63 Lyndhurst Avenue. Mrs. Miller was a member of Beth Tzedec Synagogue.

Mrs. Jessie Levine, 151 Davison Avenue, died at her home on Wednesday, July 29, at the age of seventy-seven years. She is survived by her husband, Samuel Levine; eight sons: Louis, 60 Whitmore Avenue; Solomon; 544 Castlefield Avenue; Samuel, 78 Wembley Road; Jack, 10 Delevan Avenue; Philip, 51 Elmridge Drive, Joseph, 675 Eglinton Avenue; Irving, 57 Gartdale Road; and David, of Hamilton, Ontario; a daughter: Mrs. L. Weiss (Rose), 47 Romney Road; and nineteen grandchildren. Rabbi A. Langer officiated at funeral services at College Memorial Chapel. Interment was at Bathurst Lawn Cemetery. Shiva was at 51 Elmridge Drive. Mrs. Levine was a member of Adath Israel Synagogue.

David Finer, 557 Glengrove Avenue West, died at the New Mount Sinai Hospital, on Monday, July 27, at the age of sixty-six years. He is survived by his wife, Mrs. Cissy Finer; a son: Nathan, 20 Overbrook Place; a daughter, Mrs. Philip Ulster (Shirley), 66 Burncrest Drive; a sister, Mrs. Peter (Sarah) Silver, 665 Roselawn Avenue; three grandchildren: Brian, son of Mr. and Mrs. Nathan Finer; Harley and Sharon, children of Mr. and Mrs. Philip Ulster. Rabbi G. Felder officiated at funeral services at Park Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at the home. Mr. Finer was a member of the Independent Order of Foresters; and of the Chenstchover Aid Society.

Abraham Kerman, 709 Vaughan Road, died at Doctor's Hospital, on Thursday, July 23, at the age of seventy years. He is survived by his wife, Mrs. Ruth Kerman; two sons: Martin, 39 Kennard Avenue; Victor, 709 Vaughan Road; two brothers; two sisters; and a granddaughter, Deborah Lynne, daughter of Mr. and Mrs. M. Kerman. Rabbi Aaron Zimmerman officiated at funeral services at Park Memorial Chapel. Interment was at Beth Tzedec Cemetery. Shiva was at the home.

David Pollock, 220 Eglinton Avenue East, died at Sunnybrook Hospital, on Thursday, July 23, at the age of fifty-six years. He is survived by his wife, Mrs. Anne Pollock; his mother, Mrs. Nellie Pollock, 389 Concord Avenue; a brother, Harry Pollock, of Montreal, Quebec; and a sister, Mrs. A. Goldman (Freda). 389 Concord Avenue. Rabbi David Monson officiated at funeral services at Park Memorial Chapel. Interment was at Mount Sinai Memorial Park. Shiva was at the home. Mr. Pollock was a member of General Wingate Branch of the Canadian Legion.

Mrs. Fanny Goldman Abrams, 2400 Bathurst Street, died at the Doctor's Hospital, on Tuesday, July 28, at the age of sixty-one years. She is survived by her husband, Louis Abrams; two sons: Max and Eddie Goldman, of Miami Beach, Florida; three grandchildren: Clifford and Judy Goldman, children of Mr. and Mrs. Max Goldman; Elaine and Joanne Goldman, children of Mr. and Mrs. Eddie Goldman. Rabbi B. Rosenzweig officiated at funeral services at Shaari Shomayim Synagogue. Interment was at Dawes Road Cemetery. Shiva was at the home. Mrs. Abrams was a member of Shaarei Shomayim Synagogue.

Mrs. Katz Cohen, 72 Beatrice Street, died at the New Mount Sinai Hospital, on Sunday, July 26, at the age of seventy-two years. She is survived by her husband, Murry Cohen; three daughters: Mrs. M. Fink (Jean), 25 Burncrest Drive; Mrs. R. Hurwitz (Leona), 360 Walmer Road; Mrs. B. Pattenick (Marion), 289 Glengrove Avenue; a son, Daniel, 189 Baldwin Street; a brother, Lazar Leider, Cal.; a sister: Mrs. Rose Mosher, of Halifax, N.B.; and nine grandchildren. Rabbi G. Celniker officiated at the funeral services at Beth Tzedec Chapel. Interment was at Beth Tzedec Memorial Park. Shiva was at 360 Walmer Road, the home of Mrs. Hurwitz. Mrs. Cohen was a member of Beth Tzedec Synagogue.

Mrs. Yetta Katzman, 42 Clifton Avenue, died at the Doctor's Hospital, on Wednesday, July 22, at the age of fifty-eight years. She is survived by her husband, Max Katzman; three daughters: Mrs. Clara Robotnick, of Dorchester, Mass.; Mrs. C. Goldman (Freda), 42 Clifton Avenue; Mrs. D. Treas (Dorothy), 195 Clifton Avenue; two sons: Jack, 158 Almore Avenue; Saul, 22 Sunnfield Road; and twelve grandchildren: Doreen and Beverly Robotnick; Martin and Donna, children of Mr. and Mrs. C. Goldman; Gail and Maria Treas; Mariana, Howard, and Cheryl, children of Mr. and Mrs. Saul Katzman. Rabbi M. G. Celniker officiated at funeral services at Park Memorial Chapel. Interment was at Lambton Cemetery. Shiva was at 42 Clifton Avenue. Mrs. Katzman was a member of the Hebrew Men of England Synagogue Ladies Auxiliary; and of the Jewish Home for the Aged.

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Ask U. S. Congress To Oppose Aid To Saudi Arabia

Six Jewish organizations asked U.S. Congress to declare opposition to Mutual Security aid for "Saudi Arabia or any other country that creates discrimination because of race or religion among of any rights otherwise available American citizens in the granting to United States citizens generally."

The organizations were the American Jewish Congress, Jewish Labor Committee, Jewish War Veterans of the United States, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, and the United Synagogue of America.

The organizations hailed Senator Wayne Morse, Democrat of Oregon, for announcing that he would introduce such a declaration as an amendment to the Mutual Security appropriation bill when it reaches the Senate.

WHILE BERLIN BURNED A JEWISH THEATER PUT ON A PLAY

(Continued from Page Six)

office. Actors, stage hands, girls from the administration and waiters from the canteen scuttled off, their voices a confused jumble.

At one a.m. on November 10, detachments of S.A. men gathered before their locals in which memorial meetings were being held for Herr vom Rath, the official of the German embassy in Paris who had died of his wounds. Each detachment was in the charge of a leader provided with a list of the Jewish houses and businesses in his area. Between one o'clock and four, while the people slept and the streets were empty, "the populace gave full vent to its justifiable indignation," as the newspapers put it the next day.

The synagogues were put to the torch and as the flames engulfed them and their smoke rose to the sky, this became a monstrous intimation for Berlin and other German cities, from the Austrian border to the North Friesan Islands. It was the signal for an orgy of destruction that swept the land for forty-eight hours.

On November 12 the press published a Ministerial Decree forbidding all Jews to visit theaters, cinemas, cabarets and any other public places of entertainment. The next day, Dr. L. called a meeting of all senior members of the staff of the *Judischer Kulturbund* — as far as he was able to contact them — for Monday, November 14, in the board room of the theater.

It was a fine morning. The street in which the theater was situated resounded to the usual noise of traffic. The stage door was closed but a side entrance was open. The synagogues had been burned down and all Jewish property wrecked, but the Jewish theater had been left untouched. The board room was loud with voices. All were glad to see each other after that terrible manhunt. Yet when the clock struck ten the general hubbub subsided. A sudden silence fell as they became aware of those who were missing. Concentration camp?

Dr. L. nodded and read out the list of the colleagues who had been arrested — actors, members of the orchestra, office staff — and W., the producer. "Ladies and gentlemen," he continued, "on Saturday I was summoned to the Ministry of Propaganda. It appears that Dr. Goebbels wishes our theater to reopen at once." The smoke was still rising from the burnt synagogues, the debris of the pogrom still lay in the streets, and 40,000 Jewish men were in concentration camps — but ring up the curtain, the Jews must go on with the show!

A wave of indignation swept through the small gathering and they all began talking at once. Dr. L. demanded silence and their attention.

"Ladies and gentlemen! I told Goebbels that we had no finances to carry on because our public had been arrested. I was given to understand that the Ministry would be prepared to increase the collective fine from Germany Jewry by an additional amount to refloat the Jewish theater. I evaded a direct answer and said that it was impossible to continue as long as so many of our colleagues were held in concentration camps." He paused and then said slowly: "Ladies and gentlemen! The Minister agreed to consider whatever recommendations we cared to make and assured me that the necessary releases would be ordered at once."

Immediate releases? Somebody cried out: "We ought to lend ourselves to any farce if it means we can get our colleagues out." One of the actors objected: "But how can we lower ourselves to play now? We would make ourselves the agents of the Gestapo." "I don't think we should set a higher value on our personal prestige than on the lives of our colleagues," replied the stage manager.

Dr. L. added: "Do you really think that this gesture of the Ministry will look so very tolerant through the smoke of a thousand burnings? Do you really think it will do anything to perfume the stink of corpses even the outside world is beginning to smell? We shouldn't bother overmuch about our own dignity. In the circus of ancient Rome gladiators fought for their lives. In this circus here we can fight for the lives of our friends."

The issue was decided. Only the choice of the opening play was left for discussion. "Charley's Aunt" was suggested, for what would better reflect the senselessness of their situation? Yet such a provocation would have defeated its own purpose. In the end it was agreed to resume the rehearsals, so abruptly halted, of the Scottish students' play, "The Wind and the Rain."

Of course, people asked what motivated the government to allow, with all other Jewish activities banned, just the *Kulturbund* to function. Perhaps there was no political reason at the back of it. There was a governmental department set up to control the Jewish theater which did not want to give up its power. Yet one guess is as good as another.

The first night of "The Rain and the Wind" was without precedent even in the annals of the theater. In innumerable homes, women waited anxiously for some news of their missing husbands and sons; in innumerable homes, people were sitting among the ruins of their existence. And in the Jewish theater, the lights were up and there was no apparent difference between the routine of this performance and that of any other. The dressers and wardrobe mistress bustled about as usual, and the players in their dressing rooms hastily put the finishing touches to their makeup. Yet something odd betrayed the tension — the silence which lay over the dressing rooms, usually a babble of chatter.

At 7:25 the first bell rang. Few people had come, mostly women and old folk and, of course, three men in bowler hats carrying briefcases — the inevitable delegation of the Gestapo. Finally the curtain rose and light flooded the stage. The scene was the parlour in a Scottish boarding house with a fire flickering in the grate. At first, the voices of the players trembled uncertainly but soon they felt the magic of the stage and played magnificently. They laughed and danced in their world of make-believe — one week after the Pogrom had been unleashed.

Within a few days, the producer and the other members of the *Kulturbund* staff were released from the concentration camps. Looking back at this European theater — by Jews for Jews — in the capital of anti-Semitism, the event appears as a unique phenomenon. It exposed as liars their Nazi masters who declared that Jews, by their nature, could not interpret great music and the poetic word. Night after night it proved — if proof were needed — that art was treasured by Jews, even under the scourge of the Gestapo.

This article is from the Congress Bi-Weekly.

Jews Adjust To Australian "Populate Or Perish" Plan

Jewish immigrants to Australia from Eastern European countries are "adjusting very well and are helping to strengthen the Australian Jewish community," Carlos L. Israels, president of United Hias Service, the worldwide Jewish migration agency, reported in New York. United Hias, a beneficiary of the United Jewish Appeal, helps Jewish emigrants to resettle in the United States, Canada, Latin America, and Australia.

Mr. Israel attended several conferences which Leon Fink, president of the Australian Jewish Welfare and Relief Society of Melbourne, had with him, James P. Rice, executive director, and other United Hias Officials. Mr. Fink emphasized at these conferences that "by strengthening our numbers through immigration into our country with United Hias cooperation we have made important headway toward survival in a religious and cultural sense."

Mr. Fink also met with officials of the Conference on Jewish Material Claims Against Germany and Moses A. Leavitt, executive vice president of the Joint Distribution Committee.

Since 1947, the Jewish population in Australia has increased from 32,000 to 65,000, primarily through immigration. The two main centers of Jewish population are Melbourne and Sydney, it was pointed out. During the past four years, more than 5,000 Jews from Europe, as well as Egypt and North Africa, were resettled in Australia through the joint efforts of the local Jewish community and the migration agency. The interest of Jewish community leaders and organizations has enabled many of the newcomers to learn English and to find employment soon after their arrival.

Jewish immigration to Australia is part of an over-all Australian effort being conducted under the slogan: "Populate or Perish."

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NOTICE is hereby given that KENNETH ALAN MacKENZIE, Sales Manager, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next or next following session thereof for a Bill of Divorce from his wife DANE ELIZABETH SLATER, Housewife, of the Town of Hudson, in the District of Montreal, Province of Quebec, on the ground of adultery.

Montreal, June 19th, 1959.
Jacobs & Jacobs,
Attorneys for Petitioner,
Radio City Building,
395 Craig Street West, Suite 410,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that ANNE OLIVIA SINCLAIR FULLER, of the City of Westmount, in the District of Montreal, in the Province of Quebec, and presently residing in the said City of Westmount, District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the next or following session thereof for a Bill of Divorce from her husband, WILLIAM HENRY FULLER, of the City of Montreal, in the District of Montreal, in the Province of Quebec, and presently residing in the said City of Montreal, in the District of Montreal, in the Province of Quebec, clerk, on the grounds of adultery.

Montreal, July 8th, 1959.
Campbell, Weldon, McFadden, Lafleur & Walsh,
Attorneys for Petitioner,
454 Craig Street West,
Montreal, Quebec.

Washington, D. C.

CANADIAN JEWISH REVIEW

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Florence Freedlander Cohen, *Editor*
Suzann F. Cohen, *Circulation Manager*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Who Is A Jew? The Question Needs More Tolerant Definition

BY ARTHUR HAUL SUPER, IN THE JEWISH FRONTIER

On October 27 of last year Mr. David Ben-Gurion, the Prime Minister of Israel, addressed a letter to sages, scholars and leading Jewish thinkers throughout the world asking for their views, in effect, on the definition of "Who is a Jew?". The letter followed several weeks of bitter controversy in Israel itself.

Earlier that year, the National Religious Party withdrew from the Government coalition because they claimed that instructions had been issued by the Ahdut Avoda Minister of the Interior which, in effect, required registration officials of that ministry to register the children of mixed marriages as Jews, if their parents stated that they were such. The view of the National Religious Party and the Israeli rabbinate was that no one could be registered as a Jew who was not born of a Jewish mother or had not been properly converted.

There was a long period when the portfolio of Minister for Religious Affairs, previously held by a member of the National Religious Party, was in effect vacant, being nominally occupied by Mr. Ben-Gurion. Subsequently Chief Rabbi Toledano, the Sephardi spiritual head of Tel Aviv, accepted the post. His appointment was the subject of bitter recrimination on the part of the united orthodox rabbinate. No one, however, could question his piety, learning or deep knowledge of *halacha* (Rabbinic law). The new Minister of Religion immediately set himself the task of finding a formula for defining who is a Jew which would give a basis for registration satisfying the demands of orthodox Judaism and at the same time enabling the children of mixed marriages to be properly recorded.

His solution suggests that any adult who declares in good faith that he is Jewish and that his parents were Jewish is to be registered as a Jew. (At present an adult is required to declare his own status only.) The Minister also suggested that children of mixed marriages should be registered on the mother's identity card only. It was understood that the proposals did not alter the *halachic* necessity for a child born of a gentile mother to undergo conversion before being registered as Jewish.

In effect, while Rabbi Toledano's formula may solve the immediate practical problem of the registration of the children of mixed marriages it still does not remove the basic issue which has now been raised and which will continue to trouble the minds of the Israeli public and world Jewry, probably for a generation to come. The solution accepted for the registration of a Jew follows the orthodox formula, or what is known as the *halacha*; but it is precisely on this point that a new departure will have to be made sooner or later.

The handful of children involved in the present issue is given as thirty-three. The problem will arise again in an acute form only within some 20 years from now. When these boys or girls wish to marry in Israel, they will find that according to the definition of the local rabbinate they are not Jews. There is no civil marriage in Israel and a Jew or Jewess cannot marry out of the faith here. There is no local body whatsoever with authority to marry them.

This problem of marriage applies not only to those Jews wishing to marry non-Jews. It also affects all categories of Jews who do not technically conform to all the rules of *halacha*. Thus, a "kohen" (hereditary priest) will not be allowed to marry a divorced woman or one who has undergone the process of *halitza* — the rejection of levirate marriage by her late husband's brother. There are other categories of Jew and Jewess whom the rabbinate will not marry.

These have absolutely no alternative. Their only solution is to leave Israel and marry in Cyprus or some other place abroad. For those who have not the means or opportunity to do this, there is no solution. Nor does *halacha*, as represented by the rabbinical authorities, here even suggest a remedy. They claim that the hardship of the rare individual must be weighed against the danger to the unity of the whole Jewish people and they are content to leave the matter there. The affront to the elementary rights of man constituted by the denial in Israel of the facility of marriage to two human beings does not concern them.

But the problem, in this narrow sense, does not stop there. Who will determine what constitutes the Jewishness which immigrants into Israel will affirm on making registration according to the new Toledano formula? Will the orthodox quietly accept such a declaration? Let us assume for example that a Jewish couple come here from the United States where there is a community of over one million officially registered Reform Jews who have for generations rejected the rules of *halacha* in matters of personal status. This couple may be descended from Reform Jews whose *halacha* status as Jews is very questionable. They declare in the best of faith that they are Jews and wish to register their child as such; the Israeli rabbinate might not accept their contention.

But even assuming that the rabbinate here is sufficiently broad-minded and liberal to accept the affirmation without probing — which is a very courageous assumption — the breach with world Jewry which the orthodox spokesmen talk about would take place nevertheless. In their reply to the letter sent by Prime Minister Ben-Gurion, one "central rabbinic authority serving far-flung Jewish communities," stated that "any departure in the laws of the State of Israel from the fundamental and time-hallowed principles of the *halacha* in matters of personal status, descent and family would of necessity cause an irreparable breach in the House of Israel and an irretrievable split in the nation."

The same letter also insists that the proselytization required to make a non-Jew into a Jew must be in "accordance with the din (Law) by an authorized and acknowledged rabbinate, and in the case of the State of Israel only by such a rabbinate as is recognized by the Chief Rabbinate of Israel."

Such a ruling at once excludes all the numerically not insignificant Liberal and Reform Jews and their descendants who have been accepted as Jews, have lived as such, but have only been made Jews by Jewish authorities which are outside the rule of *halacha*. Indeed, in Britain a suggestion was mooted last year that a register of Jewish births be kept by the Beth Din and that this should eventually be consulted when young people seek the authorization of the British Chief Rabbi in order to marry.

There is thus no need to argue further on this point. Orthodox Judaism stands by the *halacha* and will not retreat from it by one iota. They are perfectly justified in taking this stand. But the question is how far they can bind the large sections of the Jewish people who do not accept their authority? The trend of Jewish life is definitely away from the rule of rigid *halacha*, despite the sporadic evidences of the revival of orthodox ritual practise here and there and the much publicized activities of certain wholly admirable *hasidic* sects.

There are already a million Reform Jews registered with temples in America who deny in basic principle the validity of *halacha*. There are more Conservative and Reconstructionist Jews whose sympathies are with *halacha*, but whose deviation from orthodox practice in important particulars indicates that their drift from *halacha* is a sufficient denial of it in principle to produce in time definite repercussions in practice. The most important of these, in the problem under discussion, is already the problems of personal status which arise for their members under *halachic* rules.

For the Jew of the Diaspora, however, this is not a crucial problem. If Mr. Y. or Miss X. wish to get married and an orthodox rabbi will not perform the ceremony they can still find plenty of alternative addresses which will solemnize their union. They can find an appropriate religio-communal Jewish society in which to live. Their human rights are not infringed in any way and, therefore, in rejecting them orthodoxy is doing them no irreparable spiritual harm and offending no moral principle. In Israel the reverse is the case. If orthodoxy refuses to function in such a case the party has no redress. Not only does orthodoxy not care about that, but it marshals all the political forces it can call up in the Diaspora to ensure that persons so aggrieved are left utterly without any alternative.

The parties can, as has been said, go abroad to marry; but to force Jews to do this is to admit that the Jewish State cannot cope with the problems of all its citizens; and to admit this is to tear out the ideological roots of the whole conception of Jewish Statehood. But even this personal *ad hoc* solution is not possible for parties seeking a divorce in circumstances where *halacha* cannot or will not function. They cannot seek relief abroad for all sorts of technical reasons; domicile is only one example. There is, therefore, just no relief whatsoever for such parties in Israel whom rabbinic law will not divorce.

The problem, too, affects the whole concept of the Law of Return. Who is to be the Jew who is entitled automatically to seek a home in Israel under this law? If the *halachic* definition only is insisted upon, then the time may not be far off when we shall see an ugly crisis over partners to mixed marriages who wish to enter Israel under such a law. The Polish immigration of 1957 contained a fair proportion of mixed marriages between Jewish and gentile partners. These marriages had been cemented through mutual suffering and loyalty in the face of outside persecution. Are we to expect either a Nuremberg-type divorce or one party to accept proselytization to Judaism in order to be at ease in Zion or even enter her gates?

But, assuming that in the name of Jewish unity we grimly refuse to extend any tenderness to mixed marriages, what will be the position of Jews who come to Israel in good faith and suddenly find that by *halachic* definition which rules in the State they or their children are unmarriageable and outside the social law?

The fact is that the definition of "Who is a Jew" must in the course of time be widened far beyond the scope of the *halacha*. It is deliberate obscurantism for the orthodox authorities to address resounding declarations to the Government of Israel pretending that what we do here is likely to "accelerate the process of disintegration, assimilation and intermarriage, trends which are causing havoc in Jewish communities throughout the world and which weigh heavily upon the mind and heart of every Jew who is concerned for the survival and integrity of the nation. The Jewries of the Diaspora, whose organized Jewish life is centered in religious communities and synagogal bodies founded upon the teachings of the Torah and who look to the Holy Land as a spiritual and Torah center radiating light and inspiration, regard the government's proposal as a tragic menace to the home and family life of Jewish communities the world over."

What this statement means in simple fact is that the Government of Israel is asked to support one definition of "Who is a Jew" against all other interpretations of Jewish life whatsoever; no matter even if those who hold other views are already approaching an absolute majority of Jews throughout the Diaspora.

For internal political and social reasons the Israeli Government must, of course, be much more hesitant than Jewries abroad in its recognition of Jewish trends other than the orthodox; but to commit the Jewish State to such a partisan support of one brand of Judaism is to fly in the face of the feelings and deepest convictions of the majority of Israeli citizens. This demand is not strengthened when the form of Judaism in whose behalf it is made appears, of all the theories of Judaism now prevalent, the one least capable of meeting the realities of Jewish statehood and the least willing to adapt its dogmas to those realities.

If, however, we reject the orthodox definition of who is a Jew the problem then becomes what to put in its place. This difficulty is equally used as the trump card of the orthodox *apologists* who at once pose the question; "So indeed, what *do* you put in its place?" The short answer here is that the lack of a clear-cut alternative definitely does not mean that the one rejected is right. It is much easier to make bad definitions than good ones.

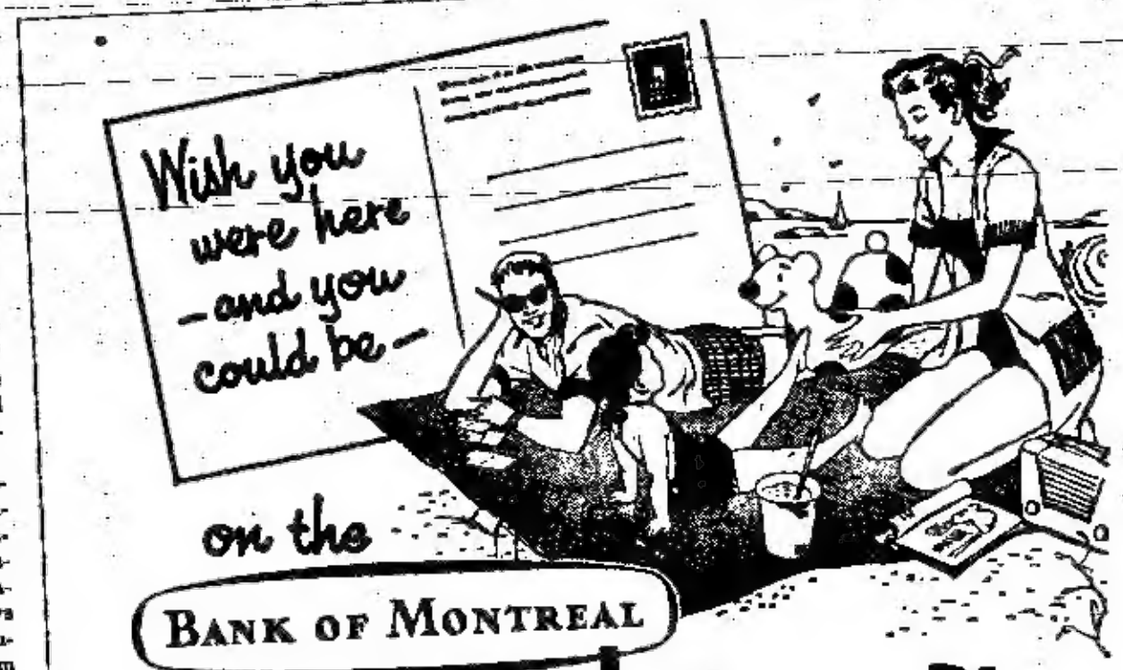
Those who are trying to find the alternative are not necessarily ruled by *halacha*, but they are guided by an understanding of Jewish tradition, Jewish responsibility and a passionate belief in the need for the continued existence of the Jewish people as an identifiable unit among world humanity and as a unit with a special mission and purpose. It was a recognition of the sincerity of such opinion and of the right of such opinion to be heard on the question of "Who is a Jew" that compelled the Prime Minister of Israel to address his query to so

(Continued on Page Four)

CANADIAN JEWRY DEPLORES THE LOSS OF THE CHIEF RABBI OF ISRAEL

"The Canadian Jewish community feels deeply the great loss suffered by world Jewry on the death of the late Chief Rabbi of Israel, Dr. Isaac Herzog", said Samuel Bronfman, national president, and Rabbi S. M. Zambrowsky, chairman of the religious welfare committee, of the Congress, in a telegram sent on behalf of the Canadian Jewish community to the Chief Rabbinate of Israel and to Mrs. Herzog.

Dr. Herzog visited Montreal in 1954. He was given a civic welcome by the City of Montreal and Mayor Jean Drapeau arranged for a reception to be catered in accordance with Jewish dietary laws in order to make it possible for the Chief Rabbi and his party to partake. Dr. Herzog had been Chief Rabbi of Ireland. He was among the most outstanding Jewish Talmudic scholars of the present day.



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